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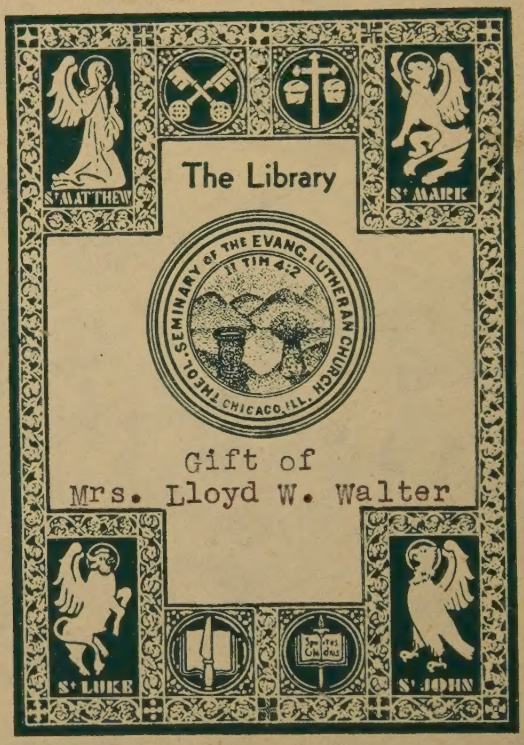
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THE LUTHERAN CATECHIST

A Companion Book to "THE LUTHERAN PASTOR."

BY

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by
G. H. Gerberding.

Dedication.

IN order that the Church of his love, in the future, may hold, mould and make more Christ-like the multitude of promising children that God gives her, the author dedicates this book

TO THE CAUSE OF CHRISTIAN EDUCATION

In which the Church of the Reformation has always been the leader in other lands, and in which she must lead in this land also if she would take and hold that place of leadership to which she is entitled by her history, her genius, her spirit, her type of piety, and her evangelical doctrine, all of which are so beautifully fitted for the closet, the family, the Sunday school, the catechetical class and the pulpit.

PREFACE.

The Lutheran minister has three special activities. He is, first of all, a preacher of the Word, the whole Word, its Law and its Gospel. He is always and everywhere a *seelsorger,* a pastor, an under-shepherd, seeking the lost, feeding and caring for those in the fold, knowing them by name, carrying on his heart their woes, their wants and their welfare, looking after them individually and collectively. If he would make full proof of his ministry, he must love the Shepherd and Bishop of his own soul, and must show his love by feeding His lambs, by tending His young sheep. He must be a good Catechist.

The minister's three special activities.

Each one of these ministerial functions requires special gifts and special preparation. Our theological seminaries deal with young men who are supposed to have the gifts, some in smaller, others in larger measure. The seminaries try to develop and perfect these gifts. They try to give the preparation needed for the several pastoral functions. The aim of the whole course of study is to fit out ministers approved of God, workmen that need not be ashamed. Much attention is given to homiletical study and drill so that each graduate may go out

and be an attractive and a persuasive preacher of Christ.

Pastoral theology is given more or less attention. The purpose is to enable each student to become an active and an efficient *seelsorger*. In this department there is still room for much improvement, and we all have our *pia desideria*. There is need of clinical experience, demonstration and practice, under the eyes and at the side of an ideal pastor.

Pastoral theological literature.

The man who would learn to preach, to preach well, to preach with power and prevail, has a library of books, a long line of inspiring examples in biography, and in the pulpits of the day to instruct, inspire and aid him.

He who would become an efficient, an uplifting, a health- and hope- and life-bearing pastor, a real soul curate, also has a literature and a list of living examples to teach and direct him. The English Lutheran minister can have these aids in his own tongue.

But when we come to the function and activity of the Catechist, especially the English Lutheran Catechist, the case is different. There is no English textbook for our seminaries. The professor must resort to his own lectures on Catechetics. This is a misfortune for the students. No matter how good the lectures may be, they can never take the place of a

good text-book in the hands of student and teacher.* The lecture system is fortunately going out of date. It may be all right as a theory. It is not a theory, but a condition, that confronts us. The student can never learn as much by listening to a course of lectures as from a text-book in hand, and afterwards at hand for reference and review. If listening were enough, what intelligent Christians, what theologians the hearers of good sermons would become! But do they?

Lack of catechetical literature.

The lecturers on Catechetics often spend a large portion of their time on the history of catechising and the history of Catechisms. This is good, but this alone will not teach and help the student rightly to catechise. Much of the remaining time is used in rehearsing the theories of German writers on the subject. This, also, is interesting and profitable as information. But German theories do not fit American conditions. And so the complaint has been long and loud that young men enter the ministry and do not know how to catechise. They feel it; they lament it. They ask for a remedy.

We cannot direct the English-speaking pastor to a literature. The books on Catechetics are in the German and Scandinavian tongues. Many of them are richly instructive and full of valuable sug-

* Along with the use of a good text-book the student should make original research and do Seminar work.

gestions. But they do not help him who knows the English language alone. There is an unending list of explanations of Luther's Catechism, a goodly number of which have been prepared especially for the use and help of the pastor. Many of these are in English. As we are about to go to press we welcome "The Catechist's Handbook," by our friend, the Rev. J. W. Horine. Every English Lutheran pastor ought to have and use it, and will get much help from it in the preparation of his lessons.

Books on catechetics.

But the English Catechist may still be in want. He needs a plain and practical discussion on the science and art of catechising. There is no English book now on the market that covers this ground. We believe that here is a felt want. To supply this want we have written this book. It is not an explanation of Luther's Catechism. It is intended to help the Catechist to so use the explanations, that his work may be more satisfactory, more fruitful and more filled with delight, both for himself and for his Catechumens.

The book is the outgrowth of nearly twenty years in the active ministry, and of fifteen years spent in teaching prospective Catechists in practical theology. In our course in Catechetics we have spent much time on practical drill work, and given the widest liberty for questions and class discussions. We believe this to be a feature of all good

This book an outgrowth.

teaching for advanced students. The spare hours of three summer vacations have been employed in the writing of the book.

We do not expect every reader to agree with all the positions taken in the book. In every book that deals with human conditions, relations and duties the personal element will creep in. It can be kept out only by making the work so objective, abstract and theoretical that it loses that human element which must be the life and appeal of every book that would have a wide and varied reading.

As will be apparent from its pages we have consulted and used what we consider the best German works on the subject of Catechetics. We are indebted to the Rev. J. R. E. Hunt, of Austin, Chicago, who has made a specialty of child-psychology, for suggestions on the chapter that deals with child-study, as also for the preparation of the index.

Our hope and prayer are expressed in the dedication, found on a previous page.

CHICAGO SEMINARY,
LENT, 1910.

TABLE OF CONTENTS.

TABLE OF CONTENTS.

PART I.

INTRODUCTORY.

PAGE

CHAPTER I.—The Catechist's Office and Work . . . 17

CHAPTER II.—The Catechist's Activity—Its Relation to Church-growth 26

CHAPTER III.—The Catechist's Study of the Catechumen 33

PART II.

HISTORICAL AND CRITICAL—THE CATECHIST IN HISTORY.

CHAPTER IV.—The Catechist in History—In Bible Times 45

CHAPTER V.—The Catechist in History—From the End of the Apostolic Age to the Reformation . 54

PART III.

HISTORICAL AND CRITICAL—THE CATECHIST'S TEXT-BOOK IN HISTORY.

CHAPTER VI.—The Catechist's Text-Book—A Brief History of Catechisms Before Luther . 69

CHAPTER VII.—The Catechist's Text-Book—History of Luther's Catechisms 78

CHAPTER VIII.—Characteristics and Value of the Catechist's Text-Book 89

CHAPTER IX.—Characteristics and Value (Continued)—The Question and Answer Form . . 103

CHAPTER X.—The Catechist's Text-Book—The Story of Its Use 110

PART IV.

THEORETICAL AND PRACTICAL.

PAGE

CHAPTER XI.—The Catechist and the Rite of Confirmation 123
CHAPTER XII.—The Catechist's Qualifications . . 134
CHAPTER XIII.—The Catechist Gathering His Class . 148
CHAPTER XIV.—The Catechist Before His Class—The First Meeting 158
CHAPTER XV.—The Catechist Before His Class—An Ordinary Regular Meeting 165
CHAPTER XVI.—The Catechist Before His Class—General Suggestions 173
CHAPTER XVII.—The Catechist Deciding Whom He Will Confirm 182
CHAPTER XVIII.—The Catechist and the Public Examination 190
CHAPTER XIX.—The Catechist Holding Those Whom He Has Confirmed 197

PART V.

HELPFUL HINTS ON THE FIVE PARTS OF THE CATECHISM.

CHAPTER XX.—The Ten Commandments . . . 209
CHAPTER XXI.—The Apostles' Creed 233
CHAPTER XXII.—The Lord's Prayer 248
CHAPTER XXIII.—The Sacrament of Baptism . . . 268
CHAPTER XXIV.—Of Confession 278
CHAPTER XXV.—The Sacrament of the Altar . . . 283

PART I.

INTRODUCTORY.

The Lutheran Catechist.

CHAPTER I.

THE CATECHIST'S OFFICE AND WORK.

In the whole animal kingdom there is probably not a single species that comes into the world so helpless as man. He enters upon life a weak, dependent, ignorant and depraved being. Left to himself he must inevitably and miserably perish. And perish he does wherever he is thus abandoned. The first care he requires is that his physical life may remain in him and develop. For years he requires attention, care and nurture, that he may gradually grow into self-help and independence.

Man's need of instruction.

This is true of his mind as well as of his body. Left entirely to self, without contact with other and superior minds, his mind would remain practically a blank, and would rise little, if any, above the instincts of the brute. If he came in contact with other minds filled with savagery and superstition he would imbibe a certain kind and amount of knowledge. He might gather a store of empirical shrewdness and wisdom. He would acquire little, if any, of

the refining and ennobling truth that he so much needs. He would pick up much that is false. He would accept many superstitions as truth. He would accept dangerous beliefs and fall into unworthy and hurtful practices. He needs a teacher and a guide to direct and develop his mind aright. He needs instruction in that which is true and good.

The mind of man has a spiritual side. The spiritual nature of man was made for God; it is out of its true element, unsatisfied and undeveloped until it rests in God. Draped in darkness and shrouded in sin he is "but a child crying in the night; only a child, crying for a light." Reaching up and crying out, he seeks for satisfying truth. Without a teacher he finds at best but fragments of truth mixed with much degrading and destructive error. He needs a spiritual teacher, a spiritual guide to give to him the truth he needs.

The first teacher.

In Christian lands the first teacher ought to be the mother. She is the first, the God-given teacher of the child. The father is to stand by and assist the mother all he can. We take for granted here that the Christian parents have had the child baptized, that the child is now in covenant relation with God, a member of the household of faith, of the family of the redeemed. That child is now to be treated as a son or a daughter of God. Upon the parents rests the responsibility of bringing up that

child in the nurture and admonition of the Lord. In that ideal Christian home religion approaches the child first in the form of life and then in the form of instruction. The Spirit of Christ should permeate the atmosphere in which the child lives, the air which he breathes. In such a home the child will be instructed from the beginning. He will learn to pray as soon as he can speak. He will use his first lispings and stammerings in words of prayer. In the beautiful words of Luthardt:

"Let it not be objected that the child cannot understand the prayer. The way of education is by practice to understanding, and not understanding to practice. And the child will have a feeling and a presentiment of what it cannot understand. The world of heavenly things is not an incomprehensible region to the child, but the home of his spirit. The child will speak to his Father in heaven without needing much instruction as to who that Father is. It seems as though God were a well-known Friend of his heart. The child will love to pray. If mother forgets it, the child will not."

In such a home there will be daily and diligent instruction in God's truth, in order that the child may be sanctified through the truth. Bible picture, Bible stories, Bible lessons, milk for babes, and gradually, little by little, the stronger meat of Bible doctrine. The Lutheran Graded Sunday School

What the child should be taught.

Series will prove a welcome guide and help to the parents. By and by the parts of Luther's Small Catechism will be used in the home according to the intention and purpose of Luther "in the plain form in which they are to be taught by the head of the family." As we have written elsewhere:

"The Apostles frequently speak of the Church that is in the house. By this they mean a home where the religion of our blessed Saviour permeates the whole atmosphere, where the Word of God dwells richly; where there are altars of prayer and closets of prayer—a home where Jesus is a daily, a well-known guest; where the children, baptized into Christ, are nourished with the milk of the Word, so that they grow thereby, increasing more and more, growing up unto Him who is the Head, even Christ. In such a home the Church is in the house and the household in the Church. Blessed home! Blessed children who have such parents! Blessed parents who have thus learned God's way of grace!" *

The Church and the child.

But such homes, alas! are only too rare. Had we more such homes, were they the rule instead of the exception, one of the Church's greatest needs would be met. But since it is not so, since the great ma-

* See Chapter VI., of "The Way of Salvation in the Lutheran Church."

jority of children are reared in homes which are far from ideal, and in which they do not receive the spiritual nurture which they need, the Church must be the mother of her children, and, indeed, of all the neglected ones whom she can reach. She must furnish the needed teachers, and the needed opportunities for all who can be brought to learn what they need to be made wise unto salvation.

These teachers of the Church are called Catechists. The name is significant. Its derivation is interesting. Its Biblical use is instructive. It is a compound word. The Greek noun is ἦχος, which means sound, a spoken word, a word sounded back, an echo. The verb is ἠχέω, to give back a sound, to echo, to answer. Classically it was used of the sounding down of the rushing water, of the sound of music falling from the ship on the sea. Then it came to signify the sounding down of a word or words of command or instruction from a superior to an inferior, from a teacher to a pupil. The preposition *kata* strengthens the meaning, bringing out more emphatically the back or return sound, the echo, the answer. Thus it came to mean instruction by word of mouth, familiar, conversational instruction, a free informal discussion between teacher and pupil.

Derivation of Catechist.

In the New Testament Luke informs Theophilus (Luke 1 : 4), that he intends to give him a succinct and orderly account of those things which he had

previously received by word of mouth (Περὶ ὧν κατηχήθης). See further the Greek in Luke 21:25, Acts 2:2; 18:25; 21:21; Rom. 2:18; 1 Cor. 14:19; Gal. 6:6, *et al.*

What a Catechist is.

A Catechist, then, is a teacher who instructs his pupils, by word of mouth, in a free, familiar, conversational way in the elements of the Christian religion. His purpose is that he may make his pupils wise unto salvation. He desires that his pupils shall learn to know about their God and Saviour, their relation and duty to Him, in order that they may know Him, whom to know is life eternal.

Whether he have one pupil or many; whether he use the lecture system or the free and extemporaneous address, in either case giving opportunity for reciprocal questions and answers; or whether he use his own questions and let the pupils frame their own answers; whether his pupils be children or adults, or both, in every case he is a Catechist. As we shall see, all the above methods have been used and are still used. We do not here decide which is the best.

In all his work the good Catechist constantly endeavors to train and develop the mind, as well as to impart instruction. He desires to promote clear thinking as well as right knowing. He would teach both how to think and what to believe. The two

should always go together. The good Catechist will put all his instruction and information in such simple, concrete, attractive and interesting form as will make it fit and acceptable to the pupils. His instruction should fit the mind, touch the heart, stir the conscience and move the will.

The aim of the Catechist.

In our day the ordinary and regular Catechist is the pastor of the flock, or the missionary who would gather a flock. In his regular catechetical work he has to do with the children of the Church, and with children whom he would gather in and build up in the Church. As he thus faces and teaches his class he is doing a work second to no other in responsibility and blessedness. It is certainly a work heavy with responsibility. The quaint old Fuller used to say: "Every youth can preach, but he must be a man indeed who can profitably catechise."

Let the Catechist ever bear in mind, as are the children of to-day so will be the men and women of to-morrow. Those who are children now are to fill the positions of power and trust in the family, the Church and the State of the future. How solemn the position. Souls are committed to his care; eternal interests depend on him. He is a watchman to warn, a shepherd to protect, to lead, to feed. The eternal and temporal weal or woe may depend on his catechising. Let him properly feed these lambs, and he will bind them to himself and to the Church

The responsibility of the Catechist.

as with hooks of steel. He will fence out heresy and soul-destroying error. He will save their bodies and their souls from the paths of the destroyer. No pastor should go before his class without having been first on his knees. All this will become more clear as we proceed.

Before we close this chapter, a few words on the blessedness of this work.

Blessedness of this work.

What work could be more interesting than to instruct, influence, mold and develop these open, plastic and eager young hearts and minds! Truly "he who scatters the seed of divine truth in the heart of a child is training a plant for the paradise of God." Let him be faithful to his trust and these children will be his crown of rejoicing in the day of the Lord. Here also it is true:

"'Tis not a work of small import
The pastor's care demands;
But what might fill an angel's heart
And filled a Saviour's hands.

"To teach the way of Christ and Peace
It is a Christlike thing."

A New England novelist, poet, journalist and jurist,* who had a clear insight into the illuminating and satisfactory teaching of the old Bible on child-nature and child-needs, writes thus seriously:

"Even fathers and mothers look upon children

* John Neal.

with a strange misapprehension of their dignity. With the poet they are only the flowers and blossoms, the dewdrops or the playthings of earth. . . . Flowers! They are the flowers of the invisible world: indestructible, self-perpetuating flowers, with each a multitude of angels and evil spirits underneath its leaves, toiling and wrestling for dominion over it. Blossoms! They are the blossoms of another world, whose fruitage approaches angels and archangels. Or dewdrops! They are dewdrops that have their source, not in the chambers of earth, nor among the vapors of the sky, which the next breath of wind, or the next flash of sunshine may dry up forever, but among the everlasting fountains and inexhaustible reservoirs of mercy and love. Playthings! If the little creatures would but appear to us in their true shape for a moment, we should fall upon our faces before them, or grow pale with consternation, or fling them off with horror and loathing."

Good words for the Catechist to ponder as he goes from his closet to his class.

CHAPTER II.

THE CATECHIST'S ACTIVITY. ITS RELATION TO CHURCH-GROWTH.

The Lutheran Church has many distinctive and distinguishing glories. Not the least of these glories is her system and custom of training her children and youth. In this she is peculiar. It is claimed, without hesitation, that no other Church has done and is doing so much for her children as our Evangelical Lutheran Church.

The Lutheran Church and Christian nurture.

Wherever our Church is true to herself every pastor is a Catechist. For at least one term, if not for two terms of six or eight months, he meets the children who are of a proper age for his religious instruction and catechises them once or twice every week. He teaches them in systematic order the great foundation facts and truths of God's word as they have been gathered and arranged in Luther's Small Catechism. No other Church has laid so much stress on such instruction of her youth as our Church has. No other Church has a literature so rich and so helpful on this subject as has our Church. No other Church has been so generally painstaking and faithful as has ours. And we hesitate not to claim that no other Church has a body of young

people so well informed and indoctrinated on the great facts and teachings of the Bible as has ours.

We are often reminded of an incident of some years ago. We were sitting in a sleeping car going from Fargo to Minneapolis. A good woman from Fargo, a leader in the best social and church life of the city, an active member of the Episcopal Church, came across the car, sat down and said she wanted to ask a question. She wanted to know what we Lutherans did with our young people to make them so intelligent in religion. We asked her why she asked. She informed us that she had had a number of Lutheran girls work for her, mostly Scandinavians, and that with scarcely an exception she found them surprisingly at home in the contents and teaching of the Bible, so much so that they often had a better knowledge and a clearer understanding than herself who had grown gray in the society and service of her Church. We explained to her our system of Catechisation. She was grateful and expressed the wish that they might have it so in their Church.

An illustration.

Another instance: We were in Pittsburgh, soliciting for our Seminary. We called on a wealthy and benevolent Presbyterian lady, who had been a personal friend and helper of the Passavants. We told the story of our struggling school and what we hoped to accomplish in furnishing English-speaking ministers for the great army of children and youth

Another illustration.

of foreign, but Lutheran, parentage. She was interested, told us of the western institutions of her own Church, and how hard it seemed to get support for them. And then, as if soliloquizing, she said: "There is something wrong with the Presbyterian Church." We asked her what she thought was wrong. She answered unhesitatingly: "Too much Christian Endeavor." And then she went on to tell how, when she was young, she was catechised and taught to understand and love the teachings and practices of the Presbyterian Church, and how the youth of that Church knew why they were Presbyterians and loved their own Church, and how now in the Endeavor Societies they were impressed with the idea that one Church is as good as another, and that it makes no difference to which one they belonged, etc. "I wish our young people were like those of your Church," she said, "because they know why they are Lutherans."

In addition to and in harmony with our scheme of catechisation we have our graded Sunday schools, our other Church schools, our Luther Leagues with their helpful topics and reading courses. This whole scheme of instruction is intended to make steadfast and intelligent believers out of our children and youth, who are then expected to be ready always to give an answer to every man that asketh a reason of the hope that is in them. And so we

believe that we have a right to count our peculiar system of instruction one of the glories of our Church and to claim that the old Church of the Reformation does more for her children than any other Church does.

The question naturally arises, what are the results of this great and good system of Christian nurture? Do the results substantiate the claims made for it? Can it be known and estimated by its fruits? Are the fruits proportionate to the claims put forth?

These are fair questions and deserve a frank and fair answer.

Good results.

We answer: Yes; we can show much excellent fruit from the system. Of the catechised and confirmed youth that we hold as loyal members of our congregations, we can claim that they will measure up with the members of any other Church. As to intelligence and devotion to their Church; as to firmness against alluring isms and schisms, head-heresies and heart-heresies, they will average above those of other churches. If they do not come up in activity and generosity it is because they are not properly encouraged and directed. On the whole, we have no reason to be ashamed of, but much ground for being proud of the loyal, confirmed youth of our churches. We can say to those who doubt us: "Here they are; they can speak for themselves."

Failure in results.

But, on the other hand, we admit frankly and sadly that in quantity the fruits come short, by far, from what the system should lead us to expect. The church-records of our older congregations, in only too many instances, tell a sad, sad story of lapses and losses. And, stranger still, the saddest of all stories are told all too often by the records of those foreign-speaking congregations which claim to be the most strict and thorough in their catechisation. Some of the pastors of these congregations are frank enough to admit that if they can hold twenty-five per cent. of those whom they confirm they are well pleased. Others admit that they can count on holding only ten per cent. There are congregations that count their yearly confirmations by the scores and the hundreds, and yet are no stronger to-day than they were ten or twenty years ago. Some are even weaker. Some can explain this by the change in population and the removal of their people. But hundreds cannot rightfully give this explanation of their losses. It is not hard to find in a house-to-house canvass, in many districts of all our large cities, that in block after block a large proportion, if not a majority, of the residents have been confirmed in some neighboring Lutheran church and are now living without a thought of church attendance or connection. They are utterly estranged from their mother-church and seem to have neither

scruple nor pang for their sad submersion in a godless world.

Large numbers of others have apostatized from the faith in which they were confirmed, are worshiping in and supporting churches of another faith and another spirit. The records of many of the aggressive non-Lutheran churches also contain some startling revelations. Many of their best members, their most liberal contributors, the very pillars of the congregations and of the denomination's interests, were confirmed at Lutheran altars. The language problem may account for much of this, but for not nearly all.

When we, therefore, fearlessly face the facts and frankly admit them, we must say that the Lutheran Church has been catechising and confirming a large, an alarmingly large, proportion of her children into the world and into churches of a faith and spirit alien to that which they were taught in their course of catechisation.

Can these failures be corrected?

Now we know that to calculate on holding all would be an unwarranted expectation. The deceitfulness and wickedness of the human heart will always prove too strong for many. The power of the world, the flesh and the devil will overcome large numbers. The attractions of false faiths, less humiliating and more boastful than their own, will always draw some away. There always have been,

there always will be losses. But need there be as many as there are? Must our Church, filling in at the top, ever leak out so much of her best blood at the bottom? Is there no way of minimizing these distressing losses?

Let us suppose that we could reduce them to a necessary minimum. What if our Church should, in the coming generation, learn to reasonably hold her children? It requires no prophet's ken to see that she would fast forge to the front. She has the material. She has the attractive doctrine. She has the open door. Opportunity such as no other church has, beckons her on. The vision is bright. The land and the time are big with promise. The one question is: Can she hold her children? Why has she failed to hold all she might have held? What has been wrong? Surely the system is not wrong. The wrong, then, must lie in the practice. There must be defects in the Catechists or in their method. If so, can we discover the wrong? Can it be righted? We believe the wrong can be located. We believe it can be corrected. It is with the earnest desire to help all our students and pastors to become good Catechists; good in consecrated purpose, good in theory, good in practice, with ever-increasing good fruit from their practice that we write this book.

CHAPTER III.

THE CATECHIST'S STUDY OF THE CATECHUMEN.

There can be no good pedagogics without a clear psychology. The most brilliant and most thoroughly educated teacher must fail if he does not understand his pupils. A large number of bright, well-equipped, good-intentioned and hardworking teachers fail because they do not know those whom they are trying to teach. When that great father of philosophy and pedagogy made "Know Thyself" his fundamental principle, he took for granted that to know one's self is to know those whom one desires to teach. But Socrates was a teacher of adults. He had little or no concern for children. The greatest of all teachers fulfilled the prophecy that He should gather the lambs in His arms and carry them in His bosom. He loved little children. He took them in His arms and blessed them. He noted their playing in the market-place and drew lessons from it for the older ones. He set a child in the midst of His disciples, the future teachers of the Church, and made that child teach them some much-needed lessons. The first great charge He laid upon the heart of the restored Peter was "Feed my lambs." His great commission for the whole Church for all

Catechist should know child-psychology.

ages is summed up in two words, viz., implanting life and nurturing life, baptizing and teaching. The greatest of the Apostles corrected a prevalent and false family psychology and pedagogy when he warned the fathers not to provoke their children to wrath, but to bring them up by and in proper nurture and admonition. Jesus understood child-psychology and wanted His disciples to understand it. Paul understood it, and wanted the fathers in Christian families to understand it. No one can be a good Catechist without it. Many Lutheran Catechists fail because they lack here.

The children in our catechetical classes range from twelve to sixteen years of age. This is the age of early adolescence. The pastor must understand the psychology of this age. If he does not he is bound to blunder. His blunders may lead to the loss and ruin of some souls.

Early adolescence.

We note a few fundamentals that the good Catechist needs to know. We can give suggestions only. Every pastor should make a diligent study of child-psychology.

It is in the early adolescent age, which sometimes reaches to twenty, that there is the most rapid physical growth. Many shoot up like weeds. Their health is affected. Specialists in Europe and America have concluded from wide and exhaustive experimentation that more than one-half of the chil-

Period of physical weakness.

dren of this age are physically unwell. The mental development cannot keep up with the physical. We see at once how the teacher who is ignorant of this vital fact may wrong and alienate the pupil.

This is a restless age. It is next to impossible for the child of this age to sit still. And yet how many teachers and Catechists lose their temper, their time and the time of the class by repeatedly roaring, "Keep still; sit still; don't move your hands and feet." The boy now loves the gymnasium, the ball game, the snow-ball fight. The girl loves her roller or ice skates, her jumping rope, the toboggan or hill-side slide, the tom-boy games and contests. It is a bad sign if they are quiet and demure at this age. Instead of fretting and fuming and despairing because of the turbulent restlessness of this age, the wise teacher will make allowance, have patience, be kind and sympathetic, and direct the energy instead of repressing it. A change in position is helpful. Call upon the restless one to stand up and answer. Let the whole class stand up and sing a stanza. Have an occasional five-minute recess. The most energetic of the boys and girls have, as a rule, the best stuff in them. The quiet boy who sits in the corner and pores over a book will never make a leader. Don't pick him out for the ministry. He may become a dreamer of dreams, a book-worm, an author on obscure and abstract themes. But the world will never know that he has lived.

Period of restlessness.

Period of sexual change.

It is at this age, also, that a continuous change is taking place in the sexual organism and functioning. This changing affects the physical health. More serious often is its influence on the psychical nature. It is a storm and stress period. The passions assert themselves. The whole emotional nature is disturbed. There is an upheaval of the whole being. The boy does not know what to make of himself. He is irritable, restless, suspicious. He imagines that father and mother do not appreciate him and do not treat him rightly. Sometimes he inclines to become morose, at other times he bursts the bonds and becomes wild. Traditions and authority do not count with him. He longs to get out of himself and out of his galling restraints. He dreams of running away and becoming a hero. It goes without saying that not all boys are affected in the same degree or in the same direction.

The girl has her troubles also. Her nature has much in common with that of the boy. But she also has experiences peculiar to her sex. She inclines to become dreamy; she also frets and worries. But she does not try to get away from herself. She becomes more and more self-centered; she loves to steal away by herself and brood and dream; she also feels misunderstood, unappreciated and neglected. She keeps a diary; she tells her diary her woes. What she cannot confide to the

best of mothers, she discloses to the dear diary. She weeps over her fate and fancies herself the most forlorn girl in all the whole, wide world. Here, again, are different degrees and different directions. But the general peculiarities of the period are more or less manifest. This period may be overlapped by the former restless and active one, or that one may gradually merge into it. As these melancholic youth misunderstand their parents, so they are likely to form misconceptions of their church, their pastor and their Sunday school teacher. If their parents could only understand the psychology of this age they could greatly help them. As it is they often seriously wrong them. How easy for the pastor to wrong them if they are in his class at this critical age. And how much he can help them if he knows how.

New emotional period.

Stretching through and more or less interwoven with the foregoing is a new emotional period. The dreaminess and brooding start longings for the remote and higher self. Up to this time the child has lived more or less outside of himself. He has taken his directions from without and followed them without question. Now he is more subjective. He lives in his own feelings. He mistrusts those who cannot or will not feel like himself. He turns away from parents and teachers. It is the chum age. A companion is sought out who feels like himself, who

can enter into the misgivings and rebellions. Rivalries and jealousies spring up. Like-minded ones go together. They map out careers. They confide to each other their secrets. They air their contempt for those they do not like. Sometimes a boy and a girl become chums. They become child lovers. Others imitate or berate them. Many steal away and secretly read excitable tales, doubtful novels, impure books. It is a danger age. Parents and teachers need to watch and guard carefully the companions and the reading. Good company and pure diversions and elevating reading matter must be supplied. Parent and pastor must make special efforts to be companions and trusted friends to these uncertain and drifting ones. Let it not be forgotten that fifteen thousand children of the adolescent age were arrested in Chicago during the year just past.

Hopeful and fruitful period to Lutheran Catechist.

If rightly understood, appreciated and utilized this is a hopeful and fruitful period for the Lutheran Catechist. As his pupils live so largely on the emotional plane, dry reasoning and curt commanding will fall flat. They will alienate rather than win. It is the emotional nature that is alert and hungry. It is open and receptive. Let the teacher appreciate this. Let him be warm-hearted, confidential and loving in his teaching. These pupils will respond beautifully when shown how the doctrine of sin corroborates the feelings of sin and guilt; how the teach-

ing of repentance awakens an echo in hearts that have had indistinct feelings of dissatisfaction with self and sorrow for sin; how the portrayal of Christ's love and sacrifice for sin and for sinners will call out a glad trust and a budding love; how the beauty of holiness will appeal to their slumbering ideals, and how the fact that in their baptism all this was given them in germ potency, will satisfy doubt and misgiving. Yes, our Lutheran system fits the child-psychology, while the evangelistic or revival system cruelly violates it.

It is at this impressionable age that the Catechist can greatly assist in the proper choice of a vocation. Here he can win candidates for the ministry of mercy and for the ministry of the Word. Let him properly show how the career of the former appeals to and satisfies the cravings of a woman's heart and nature, while the latter is a heroic yet loving service of God and of humanity.

It is at this period, also, that the reasoning power begins to assert itself. It is the questioning and arguing period. A mere word of authority will no longer answer. The questioner—he is full of questions—wants to know why it is or should be so. Unhappy the teacher who gets out of patience with the questioner. A curt and cold reproof may raise doubts not easily allayed. Here patience must have her perfect work. Every sincere question

Questioning and arguing period.

should be commended. The frank telling of doubt should be encouraged. No pains should be spared to clear it up and satisfy the doubter. The time of the class dare not be sacrificed. Time must be taken after class.

Memory still at its best.

It is in the catechetical age that memory is still at its best. This is the time to store the mind with precious truth which, even when not fully understood, will be working capital for the spiritual life of the future. The good Catechist should know the psychology of memory, and especially that of the child.

Hero-worshiping age.

The imitative instinct is also strong at this age. It is the hero-worshiping age. The boy has his hero in the bigger, stronger or mentally superior boy. The girl in the superior girl. These are their models. These they praise and imitate. Others are disparaged, if not despised. Their weaknesses are mimicked and held up to ridicule. Happy is the pastor if he knows this and will win the admiration of these pupils. If he has peculiarities, mannerisms in conduct, dress or method of teaching, let him beware. He will be mimicked. But let him never show that he is annoyed or angered by this. If he does, the tendency will increase until he loses the respect of his class. Better laugh with the class at what he cannot help.

A more serious matter is the spirit and habit of ir-

reverence peculiar to this age. The would-be smart boy and the giggling girl are in evidence. They are a sore trial to the Catechist. They think everything is funny. They laugh at everything that pretends to be smart or witty. They are ready to laugh at everything and at nothing. There is nothing sacred in their eyes. The Catechist must know that this is a characteristic of that troublesome age. It is not meant to be as bad as it is. It is thoughtlessness more than intentional irreverence. It cannot be scolded away. Let the Catechist have patience. First win the confidence and love of the class. Then speak kindly but earnestly of the sacredness of God's Word and of God's house, and of these holy lessons of life and of love; show them that mirth and fun are all right in their place, but this is neither the place nor the time for them. By careful instruction the good Catechist can overcome it. In flagrant cases there must be some kind of discipline, as taking a back seat till after class and then a private interview.

Irreverence peculiar to this age.

On the whole, then, let the Catechist spare no pains to know his pupils. Let him know the psychology of the adolescent period. Let him verify and adapt his theories to the boys and girls before him. Let him learn to know them individually. No two are precisely alike. Each one must be studied; each one must be won. The peculiar interests and difficulties of each one should be discovered. The Catechist

who would win will take a kindly interest in what interests each one. He will be attentive and helpful in the little and trifling troubles which seem so big at this age. Blessed the Catechist who can win the adolescent girl! More blessed he who can understand, win and hold the adolescent boy!

PART II.

HISTORICAL AND CRITICAL—THE CATECHIST IN HISTORY.

CHAPTER IV.

THE CATECHIST IN HISTORY. IN BIBLE TIMES.

Many Lutheran writers on Catechetics have professed to find a formal and complete catechumenate in the New Testament Church. With them the wish is father to the thought, and the thought molds or invents the facts to suit. Nothing is ever gained by such procedure. A formal catechumenate did not exist in the New Testament Church. There is no trace of a regular, systematized course of instruction, to organized classes or to individuals previous to reception into the congregation by baptism. The Apostolic Church kept itself busy with missionary work. The Apostles went everywhere, preaching the Word. They preached mainly to the Jews who had Moses and the prophets. "For Moses of old time had in every city them that preach him, being read in the synagogues every Sabbath." Jesus had ever "taught in the synagogue and in the temple, whither the Jews did always resort." It was mainly to such synagogue-instructed Jews, familiar with the law and the prophets and the Psalms, or to Gentiles who had been influenced by the Jews and had become proselytes of the gate, or proselytes of righteousness, that the Apostles preached. Their hearers

Formal catechumenate not in New Testament Church.

were not ignorant concerning the things of God. Most of them had come in contact with or had heard about John the Baptist and Jesus of Nazareth, and the first Apostolic and evangelistic preaching was to convince the hearers that Jesus was indeed the Messiah, the Christ, the Saviour of the world, in whom alone was remission of sins and salvation.

Apostolic practice.

The facts as to Apostolic practice we find in the Book of Acts. After Peter's Pentecost sermon, they that received the Word were baptized, and the same day there were added unto them about three thousand souls. As a result of Philip's preaching in Samaria numbers were baptized, and there is no record of any systematic instruction or of a confession before baptism. To the eunuch Philip expounded a prophecy of Isaiah and applied it to Jesus. True, this was instruction, but it was not a course of catechising. Take the cases of Cornelius, the Jailer, Lydia, and others, and nowhere do we find an organized catechumenate with a systematic course of instruction. Further instruction, however, followed baptism, as in the case of Apollos (Acts 18: 24, ff.). The congregations of believers were edified and strengthened by private and public study and instruction in the Old Testament Scriptures, in the unwritten traditions concerning Jesus and His redemptive work, and, later on, in the written accounts and in the Apostolic letters. The contrast

between believers and unbelieving Jews and Gentiles became more and more marked. The lines of division were sharply drawn. Opposition, scorn and persecution became more bold and more bitter. The Christians were compelled to set forth their beliefs and teachings more clearly, to defend them against opposers and answer their objections. And so the necessity for clear, systematic teaching grew, and by the end of the first century there was a felt need of a Christian catechumenate.

Religious nurture in Old Testament.

But while we do not find an ordered catechumenate in operation in the Apostolic Church, the idea of religious nurture and instruction was there. The idea is older than the New Testament. Its roots lie far back in the Old Testament.

Inside the gates of Eden we find God Himself catechising His fallen children concerning commandment, sin, its consequences, its remedy. It was the earnest instruction of a yearning and loving Father in law and gospel, of sin and grace. And so God dealt directly not with Adam only, but with Cain, with Noah and with other antediluvians.

In the patriarchal age the father was the prophet, the teacher, the Catechist of his house, which often included several families with their servants. So in Gen. 18: 19, God says of Abraham: "For I know him, he will command his children and his household after him that they shall keep the way of the Lord,

to do justice and judgment." This passage Matthew Henry explains thus: "Abraham not only took care of his children, but his whole household, including his servants, were catechised. In Ex. 12:26 ff., we have an example of catechisation on the meaning of the Passover. In Deut. 6:2 ff., the Lord, through Moses, clearly commands catechisation and gives the richest promises on its careful carrying out. (See also Josh. 4:6, 7, and 24:15; Ps. 34:11.)

In addition to this household instruction and catechisation, the Church of Israel also made provision for it. The priests and the Levites, in addition to their sacerdotal functions, were the official teachers or Catechists among the people. (See Lev. 10:11; Deut. 33:10; 2 Chron. 15:3; Ez. 44:23.)

Later Jewish instruction.

In later times, when the Jewish nation became strong, outsiders were drawn towards the Jews. Before they were admitted to the privileges of the national religion they were instructed or catechised and afterwards, on confession of faith, received the so-called proselyte-baptism, and entered one or another of the different classes of proselytes.*

In later days the synagogues also had regular instruction in the law and the prophets. There are writers, indeed, who claim that many synagogues in the principal cities had trained teachers from

* See references and articles on Proselytes and on Synagogues in Edersheim's "Life and Times of Jesus, the Messiah," and in any good Bible Dictionary.

among the scribes, who had a daily afternoon service, free for all who would come, at which they would colloquially or catechetically expound their Scriptures.*

And so we see that while there is no formal modern catechumenate, with a Catechism, a class and a Catechist in the Old Testament, the idea is there. Religious instruction is as old as true religion, as old as humanity.

In the New Testament, as we have already seen, the formal catechumenate is also absent. But its seeds and germs are there. John the Baptist had been the nation's teacher. Jesus Himself, according to the custom of His people, at twelve years old became a child of the law. We find Him in a kind of a catechetical exercise in the temple, both hearing His teachers and asking them questions. In the holy family in Nazareth He doubtless received daily instructions and impressions in the things of God. And so He increased in wisdom, and ripened up for his ministry. Then He went up and down in the land teaching on the highways, in the boat on the mountain side, instructing the multitude, His own disciples or the individual, in private home, in synagogue or in temple, everywhere endeavoring to make men wise unto salvation. See an example of His dealing with His own in Matt. 16: 13 ff.

New Testament instruction.

* Ibid.

And while the Great Teacher was thus instructing all who would receive instruction, He was at the same time training the future teachers of the young Church. For a part of three years they were in His catechetical school.

Looking again into the teaching and practice of the Apostles we find the catechetical idea rooting and growing towards its future form.

Paul was a master in method. He was always tactful and methodical. He started with the known and made it lead into the unknown. He practiced what is called the modern pedagogical method of apperception. See examples of his tactful employment of the apperceptive method in Acts 14: 14, ff., 17: 16, ff., and 19: 8, 9. The catechetical method of elementary instruction is more than hinted at, it is indeed taken for granted in the Epistles. (See 1 Cor. 3: 1, 2; Heb. 5: 11, 14; 6: 1; 1 Pet. 2: 2; 1 John 2: 13.

The apperceptive method of Paul.

The direct New Testament basis for the catechumenate we find in the great commission of Christ to the Church to make disciples (learners, followers) of all nations (Matt. 28: 19, 20), and in Christ's command to Peter, Feed my lambs (John 21: 15).

New Testament basis of the catechumenate.

Let us examine the great commission. Note the significant words by which it is framed in. The words, "All power is given unto me in heaven and in earth," precede it. The impressive words, "And

lo, I am with you alway, even unto the end of the world, Amen," follow and close it. It is the all-powerful and ever-present Saviour who speaks in this His last great commission. Let us analyze it.

(*a*) Its great aim is *μαθητεύσατε*, *i.e.*, make disciples.

(*b*) The means by which this is to be accomplished, *βαπτιζοντες* and *διδάσκοντες*, *i.e.*, baptizing and teaching.

(*c*) The result of applying these means is seen in *τηρεῖεν πάντα i.e.*, those who have been made disciples observe all things whatsoever Christ has commanded.

It is the Lord's will that this great commission shall embrace all nations, *πάντα τα ἔθνη.*

As we have seen above, the Apostles did not understand the commission as instituting a complete catechumenate. In their missionary labors among Jews and proselytes they were content to have their converts know and believe that Jesus is the Christ, the Saviour of the world. On this elementary knowledge of belief and confession they baptized them. After baptism they instructed them in the way of God more perfectly. The teaching and learning is, indeed, never finished, and never will be.

In the commission, then, we have the principles clearly laid down out of which the later formal catechumenate grew. The Apostles, on account of

How the formal catechumenate grew.

the nature of their converts, gained in succeeding ages, needed and used only an embryonic catechisation, preceding the baptizing of their adult converts. As the necessity grew the catechising increased in scope, in thoroughness and in rigor. But some elementary instruction always preceded baptism, which admitted to the fellowship and communion of the Church. The missionaries of necessity had to begin with adults; of these he that believed or professed to believe was baptized. But "How shall they believe in Him of whom they have not heard? And how shall they hear without one preaching?"

In the Apostolic age, then, the great commission was followed at first from its missionary aspect. That age had at most an embryonic missionary catechumenate, with adult catechumens, and, at first, adult baptisms. But the commission was intended for all nations. To the first adult converts it was said, "The promise is unto you and unto your children." God Himself had instituted infant membership in His Church. God had never taken this back. It stood.

But infants are not born as disciples. They are not naturally born into the kingdom. They also must be made disciples.*

* See Chapters I. to V., "Way of Salvation in the Lutheran Church."

The Apostles understood this. They also understood Mark 10: 15, 16. Therefore, we soon find household baptisms in the Apostolic Church. These children are also to receive the baptizing and teaching which makes disciples. With them baptizing comes first and then teaching. From their baptism to their confirmation they ought to be in the Christian catechumenate. They are Christ's lambs. The loving Shepherd commands the Church, "Feed my lambs." The Church that catechises most carefully carries out this loving command most fully. The Lutheran Catechist has his feet planted solidly on the impregnable rock of the Holy Scriptures, and is in the Apostolic succession of Apostolic practice, which was in the line of the succession of patriarchs and prophets and Christ Himself. Truly a succession that the most mitred and titled prelate on earth might envy.

Children included.

"A heritage, it seems to me,
A king might wish to hold in fee!"

CHAPTER V.

THE CATECHIST IN HISTORY. FROM THE END OF THE APOSTOLIC AGE TO THE REFORMATION.

The Catechist in the post-Apostolic Church.

We come now to the Catechist in the post-Apostolic Church. In the Apostolic Church the services were free for all who would come. The unbeliever, whether Jew or Gentile, had free access with the earnest inquirer and the believer. As opposition and persecution became more pronounced and bitter, the Christians felt themselves impelled to guard against hostile and lying spies, who would carry false reports of these services to the enemy. Hence the more and more careful guarding against dangerous intruders and the gradual growth of the *Disciplina Arcani.* This fear of and guarding against dangerous spies also brought about more or less division and grading of the catechumens. In later times there has been much controversy as to this grading of the catechumens in the early Church. Some find four distinct classes, viz.: (*a*) ἐξωθούμενοι, *i.e.,* those who were privately instructed and were not permitted to attend the public services of the congregation; (*b*) ἀκουόμενοι, *i.e.,* the hearers, who were admitted to hear the Scripture reading and sermon only; (*c*) γονυκλινοντες *i.e.,* those permitted to

Grading of catechumens.

be present during the liturgical part of the service, to kneel during prayer and to join in the responses; (*d*) φωτιζομενοι, or immediate candidates for baptism. This division is defended by Th. Harnack, Höfling, Zezschwitz, Kurtz, Krauszold, and Von Scheele. The division is disputed, at least it is claimed that it had no existence until after the time of Origen, or some time in the fourth century, by Mayer, Kliefoth, Hasselbach, Redepenning, Probst, Funk, Cohrs, Achelis, J. J. Rambach, and F. W. Schütze. Most of these admit a twofold division, *i.e.*, that the catechumens, after they had been privately tested and had satisfied their teachers that they were sincere, had access to all the public services except to the celebration of the Lord's Supper. To this holy mystery they were admitted as soon as they were baptized. After a somewhat detailed examination of the different views and arguments the writer of this at present accepts the latter view, admitting, however, that practices were by no means uniform. We have been impressed, especially by Achelis, who goes fully into this question and concludes that the writers who profess to find four classes of catechumens confound them with the penitentes, *i. e.*, the lapsed ones who were seeking restoration to the Church and had to pass through four grades on their way back to the communion altar.*

* See "Lehrbuch der Practischen Theologie," pp. 6-9.

First mention of catechumenate.

As we study the catechumenate in the early Church, we find the first distinct mention in Justin Martyr, who died about the year 168, in his first great Apology, written about 140 A. D., during the persecution of Emperor Antonius Pius. In this important document Justin describes the worship of the congregation and the reception of members into its communion. We quote a few sentences:

"All who are convinced and believe that what we teach is true, and promise to live according to our teaching, are carefully instructed and directed to cry to God with prayer for the forgiveness of their sins, while we pray and fast with them.

"Then we lead them out to a place where there is water where they are born again even as we ourselves were.

"After the candidate has confessed his faith and has received baptism we lead him back into the congregation of our brethren, where earnest prayers are offered up for him, for ourselves and for our scattered brethren, that we who have received a knowledge of the truth might be diligent in good works and careful in observing God's commandments, and so receive the salvation of our souls. After these prayers we greet one another with a holy kiss. Then the bread and wine are brought to the leader of the brethren, and a cup of wine is mixed with water. The leader offers praise and thanksgiving in the

name of the Father, and of the Son, and of the Holy Ghost, who has made us meet to receive this heavenly gift. After this the deacons hand to each one present the bread and the wine and water which have been blessed. This feast we call the Eucharist. No one is permitted to partake of it but he who accepts what we teach and has the new birth in baptism and lives according to Christ's commandment."

From this interesting information, written less than fifty years after the death of the last of the Apostles, we learn these very important facts:

Facts derived from Justin Martyr.

First. We see that the only division in the congregation was that between communicants and those who were under preparation for communicant membership.

Second. That the preparation consisted in instruction concerning the Father, Son and Holy Ghost, as it was probably set forth in a rudimentary form of what afterwards became the Apostles' Creed. Whether the instruction was given by an official teacher or by a competent layman is not clearly stated.

Third. Justin does not inform us as to the length of the time of instruction. Clement of Rome, in the "Epistle to James," which is probably spurious, is made to say that his own course lasted three months, but that some were admitted after a period of a few days only. It probably depended on

the knowledge, character and spirit of the candidate.

Our next important witness is Tertullian, who was a presbyter in Carthage, and died in the year 220. In his time the catechumenate was further developed and systematized. It is he who, according to Zezschwitz, first uses the name "catechumenos." Zezschwitz says: "Although we find the catechumenate in Tertullian's time enriched on its liturgical side, it is essentially on the same basis as it was with Justin Martyr."

Tertullian's witness.

Achelis says: "From all the accounts that we have it is clear that (in the time of Tertullian) the catechumens, from the time of their declaration of a desire to become Christians were counted in by the congregation and were objects of loving and prayerful attention." *

From the Apostolic Constitutions, which probably date from the end of the third or the beginning of the fourth century, we learn that catechumens were instructed in the doctrine concerning God, His personality, His trinity, creation, providence, the nature and destiny of man, the redemptive agencies for the salvation of man and the final judgment. The more advanced were taught the mysteries of the incarnation and the person and work of the Saviour. The time of the catechumenate varied according to circumstances. The Apostolic Constitutions imply

Apostolic Constitutions' witness.

* "Lehrbuch der Practischen Theologie," p. 7.

that it sometimes continued two and even three years. But they also declare that proper qualification and not length of instruction is to be the deciding factor.

Neither was there as yet a fixed rule as to who was to do the catechising. We find that this was done sometimes by the presbyter, sometimes by a deacon, and again by a lector or assistant of the presbyter. Redepenning informs us in his book on Origen that deaconesses often instructed the women catechumens. As Christianity became more widely extended and attracted more and more attention, and as both inquirers and disputers came forward in ever larger numbers, it became more and more necessary to systematize and strengthen the catechumenate. In Alexandria a school for Catechists was established which demanded and obtained a line of teachers who were illustrious and far-famed for intellectual power, erudition and ability, as well as for spotless character and depth of piety. We need mention only the illustrious trio: Pantaenus, died about 190; Clement of Alexandria, died about 213, and Origen, died 254.

Later growth.

This renowned school, which at first instructed catechumens, became ere long a school for training Catechists and a theological seminary.* In this

* A most instructive 100-page pamphlet is "Die Katechetenschule zu Alexandria Kritisch Beleuchtet," Von Fritz Lehmann, Leipzig, Alfred Lorentz, 1896.

school the weapons were forged with which to beat off the attacks of Greek Philosophy, Sophistry, Gnosticism, Neo-Platonism, Manichæism, and all sorts of heresy. Here Greek met Greek, and the profoundest and acutest heathen opponents found foemen worthy of their steel. The teachers of this school and their better pupils could meet the opposer on his own ground and overcome him with his own weapons.

Training school for Catechists.

In this school the famous teachers instructed all who were willing to come. The method of teaching was by lecture, freely delivered, allowing question and discussion on the part of the hearer. Men and women crowded these lectures and discussions. The teachers received no stipulated salary, but lived from the free-will offerings of their pupils and patrons. Often they were very poor, lived the simple life, and were content with plain living and high thinking. The teacher would ask his pupils spontaneous questions and so awaken and prepare his mind to receive the truth he desired to impart and impress. The Bible was the great text-book. Free exposition and popular apology, earnest, direct application and ethical exhortation were freely intermingled. It required well-grounded, fearless and ready men to be good Catechists. For such men—men who at the same time had a burning zeal for

Christ and His Church—such catechising was a most inspiring and blessed work.*

We get a further glimpse of catechumens in Origen's time from an extract of his great "Apology Against Celsus." He says: "We Christians carefully prove those who desire to be admitted to our assembly, and only after they have given satisfactory evidence that they desire a virtuous and orderly life do we admit them after our usual custom. We form one class of beginners who have not yet received the symbol of renovation, and a second class of those who have proved their willingness to live as far as possible according to the teaching which we hold true." The two classes were the catechumens and the communicants.

Other citations.

Cyril of Jerusalem, died 386, has left us twenty-three catechetical sermons. In the first eighteen he explains the general doctrines of Christianity, and in the last five the mysteries of the sacraments for those who were now ready to receive them.

Gregory of Nyssa, died 394, wrote a treatise for Catechists, in which he shows them how to meet and convince Jews, Gentiles and heretics of all classes and how to win the heart as well as the understanding. This brief survey covers the fourth century and its most important history.

* We find other catechetical schools not so famous or efficient as the Alexandrian, in Ephesus, Smyrna, Antioch and Cæsarea.

The catechumenate after Constantine.

After the professed conversion of Constantine, when Christianity had become the State religion, hordes of heathen professed a desire to become Christians. A comparatively small proportion of these came with pure motives. It became necessary for the Church to exercise greater caution in the admission of members. The applicant for membership was closely questioned as to his motives. Inquiries were made as to his former life. If the reports were unsatisfactory the applicant was subjected to a severe testing before he was admitted to regular instruction. This, at least, was theory. But the state Church soon began to deteriorate, and carelessness in testing, in instruction and in admission became more and more frequent. The catechising was done acroamatically, as before, with opportunity for question and discussion.* The catechumen was instructed in the history of God's kingdom, in the chief doctrine of Christianity and in its ethical demands. After the instruction, which was gradually lengthened and deepened, until it was a two or three years' course, the candidate was asked whether he accepted the teaching, and if he answered affirmatively and was otherwise satisfactory, he received the sign of the cross and was admitted to immediate preparation for baptism.

One of the many false doctrines that began to

* See Augustin, "De Rudibus Catechizandis."

creep in was the view that sins committed after baptism were specially heinous and so grave that the possibility of their forgiveness was at least doubtful, if not impossible.* It was, therefore, deemed wise by many to postpone baptism until death seemed near. The emperor himself set a bad example in this direction. Besides the encouraging of the delay of baptism this false doctrine also had a dangerous tendency to increase carelessness and worldliness in the catechumens. Unsound doctrine begets an unsound life.

False doctrine of baptism.

After the emperor had become nominally and officially Christian, and nearly every citizen wanted to be a professed Christian, there arose emphatic demand for the shortening of the catechumenate, and it was claimed that if one believed what the Church taught, or promised to believe the Church in the future, this ought to admit to baptism; that it was not necessary to insist on ethical requirements previous to baptism; that the proper time to teach ethics was after baptism. Unfortunately these voices gradually prevailed, and we have the sad spectacle of the decay of the catechumenate, the mass-baptism and the forced baptism of the middle ages. But even in the dark ages it was not all dark. There are

Shortening of the catechumenate.

* Chrysostom calls out to a catechumen who was delaying: "How will you pledge yourself to lead a Christian life when life is at an end? You will be like a soldier who offers himself for service when the war is about to end."

bright gleams here and there amid the darkness. Charlemagne, as is well known, deplored the ignorance of the people and especially of the priests. He did all he could with the assistance of his cultured and brilliant prime minister, Alcuin, to plant Christian schools throughout his vast empire. In one of his public messages he says: "The priests should always admonish the people to learn the Symbol (*i.e.*, the Apostles' Creed), which is a seal of faith, and the Lord's Prayer, and it is our will and command that a becoming discipline be exercised with those who refuse to learn, whether by fasting or by other penalties until they be willing to learn." As we shall see, later efforts were not wanting to provide suitable text-books and catechisms for catechumens.

Charlemagne's efforts.

Before we close this historical sketch it is important that we note how the missionary, adult catechumenate of the early Church, became an institution for children.

Catechumenate for children.

As we have already seen, infant baptism came into the early Church as naturally as it has come into every mission field not under the control of those who reject infant membership in the Christian Church.*

The instruction of these children in the truth of

* For a condensed historical statement as to infant baptism in the Ancient Church, see Dr. Weidner's article on Baptism in Luth. Cycl., and Whitteker's valuable booklet, "Baptism."

God's Word was left to the Christian parents. They were expected to bring them up in the nurture and admonition of the Lord. In the martyr Church this was conscientiously attended to. Beginning with the elect lady of the Second Epistle of John we meet with a number of illustrious Christian mothers, as, *e.g.*, Emmelia, mother of Basil the Great; Anthusa, mother of Chrysostom; Monica, mother of Augustine.

Family instruction.

When the Church became more and more worldly, cold and hierarchical, family life also deteriorated. But even in the darkest period Prince Georg of Anhalt could say: "The parents, especially the dear mothers, were often the best house-pastors and bishops." When we come down to the Waldenses, the Wiclifites and the Hussites we find a beautiful Christian life in the family.

But back of all, we find the cloister in a manner substituting the family training. These monasteries and nunneries were not all and altogether bad. In many of them the light of learning and of piety was kept burning when all around was darkness. They were schools to which Christian parents brought their children for religious training. Basil the Great urged parents to send their children to these cloister schools. The Council of Mayence, 813, decreed that parents should send their children to the cloister schools. A later Synod at Mantua directed that a

Cloister instruction.

school should be erected beside every country church. But these, and other later laudable decrees, were generally dead letters, and were more conspicuous in the breach than in the observance. Still it was in the cloister and in the church schools that a kind of a child catechumenate was kept alive. The confessional was also a sort of a substitute, though a very poor one. The confessor was expected to instruct his children at least so much in the Ten Commandments, the Creed and the Lord's Prayer that they might guide their confession by them.

Lack of right religious instruction.

There was then a sad and sinful lack of the right kind of religious instruction. This was on the one hand a result of the worldiness of the hierarchy, and on the other hand a cause of the worldliness. The lack of a proper catechumenate made the terrible hierarchy possible and made the dark ages even darker until the dawn began to return. The decay of proper catechising made a reformation necessary.

PART III.

HISTORICAL AND CRITICAL—THE CATECHIST'S TEXT-BOOK IN HISTORY.

CHAPTER VI.

THE CATECHIST'S TEXT-BOOK. A BRIEF HISTORY OF CATECHISMS BEFORE LUTHER.

In the former chapters we have looked into the history of catechising in the pre-Reformation Church. We saw that it had its lights and its shades, its periods of bloom and promise as well as its periods of decay. The variations depended mainly on the Catechists. Where we find a teacher with the proper qualifications there we find good catechising. Where he is defective or positively bad there the work suffers and decays.

In this chapter we wish to review the helps and text-books that the Catechist has used in the past ages of the Church.

The task of the teacher is to make known and apply the truth. What truth? The truth that the soul needs. The truth that concerns man's higher nature and eternal destiny. The truth that satisfies the deepest longings of his innermost spirit. God's truth. The truth which He alone has in Himself and which He alone can impart, which endureth forever, is a shield and buckler, lived on by Old Testament saints, personified in Him who said, "I am the truth," whose Spirit is the Spirit of truth

The truth to be taught.

which sanctifies, makes wise unto salvation, whose knowledge is life eternal. That truth is found only in the Word of God and in teachers and books that have drawn it out of that living and life-giving Word.

The truth in the Word.

The teacher, then, is to impart the truth which God has revealed in His Word. But how? In what order? By what system? The Bible itself is not given in the form of a text-book. Its teachings are not put into the form of a finished pedagogical system. God has given the truth of Revelation as He has given the truth of physical nature. The truths of astronomy, of geology, of botany, or of zoölogy are all in nature. But it would be hard for an ignorant beginner to learn these sciences with no teacher or book except nature. God has given to man a wonderful mind. With this mind God expects man to dig out and arrange truth for his own enlightenment and use. And so out of nature man has formulated the natural sciences and written his text-books.

This truth to be arranged and adapted.

And so God expects man to dig out, arrange and systematize the truth that is contained in His Word. The teacher must have a system, a plan and helps for his pupils. He must know how to arrange and adapt his teaching to his pupils. He must give milk to the babes and strong meat to the mature.

To thus adapt the truth he must understand his

pupils, their whole makeup, physical, mental and spiritual. He must know something of the growth and development of the powers and capacities of his pupils. Knowing their psychology he must know enough of the science and art of pedagogy to adapt the truth as the pupil can apprehend it. To this we shall return later.

Early Church and psychology and pedagogy.

The early Church teachers did not have either the psychology or the pedagogy developed as we have it now. They had neither a Lutheran Graded Sunday School Series, nor a Luther's Small Catechism. But the earnest teachers were feeling after a development with such help as they could.

We have seen above that Justin Martyr shows how the candidates for baptism were instructed in the rudiments of evangelical teaching. So in the Catechetical Sermons of Cyril of Jerusalem, and in the Apostolic Constitutions we have seen the range of the teaching enlarged. In Irenæus (died 202) we find an incomplete form of the Apostles' Creed for catechumens. This was orally explained and discussed. Tertullian wrote an exposition of the Lord's Prayer, in which he also emphasizes the duty of prayer in general ("De Oratione"). So also Cyprian. Rufinus wrote an explanation of the Apostles' Creed ("Expositio Symbolum Apostolicum"). Likewise Augustine ("De Fide et Symbolo"), with frequent reference to the Commandments.

These and other early writings show us how the Fathers attempted a systematizing of revealed truth. They show further that their catechumens were instructed, even as ours are, in the Ten Commandments, the Lord's Prayer and the Creed. Of necessity they would be instructed also concerning baptism, before they received it, and concerning the Lord's Supper before they were admitted to it. References to the sacraments and their significance are frequent in the writings of all the Fathers.*

Catechetical works in the stricter sense we find first in the middle ages, but they are not yet called catechisms.

Catechetical works in Middle Ages.

About the year 720 a monk of St. Gall in Switzerland, named Kero, is said to have written an explanation of the Apostles' Creed and of the Lord's Prayer in German. Achelis, "Practische Theologie," page 102, disputes this and claims that Kero has been credited wrongly with what belongs to the following:

About 840 a monk in the cloister of Weissenburg, in Alsatia, named Ottfried, wrote a kind of Catechism explaining the mortal sins, the Apostles' Creed, the Athanasian Creed, the Lord's Prayer and the Gloria in Excelsis.†

* See contents and index references in "Ante-Nicene, Nicene, and Post-Nicene Fathers."

† This book was published in Latin in 1713 by J. T. Eccard. It has always been highly esteemed.

In the eleventh century another monk, of St. Gall, named Notker, wrote a Catechism explaining the Apostles' Creed, the Lord's Prayer, the Song of Zacharias and the Magnificat.

A little later we find the first Catechism in the form of question and answer. It was written by Bruno, Bishop of Wurzburg, a man of royal blood and noble spirit. It explains in simple and clear questions and answers the Apostles' Creed and the Lord's Prayer.

In the fourteenth century we meet the great Jean Charlier Gerson, who has been called the evening star of the middle ages. Schutze, in his "Practical Catechetic," calls Gerson the Spener of his time. He saw and mourned the failings and sins of the Church of his time. One of the finest intellects and probably the greatest scholar of his age, he yet delighted in teaching the young. He insisted that the main thing in all nurture is a living piety. He wanted a school in every parish, taught a school himself, and used the Socratic method in his instruction. He wrote "De Parvulis ad Christum Trahendis," *i. e.,* on Bringing Children to Christ, and "De Arte Audiendi Confessiones," *i. e.,* the Art of Hearing Confession. While he did not write a Catechism, he did insist on the instruction of the young when they came to confession. He also was a child of his time and opposed the giving of the Bible to the laity in the vernacular.

Gerson's writings.

We come now to the pre-Reformation sects, the Waldenses, the Wiclifites, and the Hussites or Bohemian Brethren.

Waldensian Catechism.

The Waldenses were evangelical Christians before the Reformation. They believed and taught the Formal Principle of the Reformation, viz., that all teaching must be in harmony with the Bible. They believed in the universal priesthood of believers. They were diligent and earnest readers and students of the Scriptures. They would receive no one into their communion who could not state and defend their teachings. Every household was a Christian school. They had a Catechism written in the form of questions and answers. It treated of the Commandments, Creed and Lord's Prayer. A contemporary writes that it would have been hard to find a boy of twelve or fourteen who could not intelligently set forth and defend the evangelical teachings.

Catechisms of Wiclif and Huss.

Wiclif, the great English character, aptly called the Morning Star of the Reformation, wrote a Catechism. Its contents were the Lord's Prayer, Creed, Ten Commandments, thus reversing the Waldensian order. It has the strange title, "Pauper Rusticus." The great and good John Huss spent his last days before his martyrdom in writing a Catechism—contents, the Creed, the Decalog and the Lord's Prayer. The Bohemian Brethren afterwards added questions

and answers on Baptism and the Lord's Supper, as also a Table of Duties made up of Bible verses.

The intrepid and illustrious Savanarola also wrote a "Catechism for Christian People," containing expositions of the Commandments and of the Lord's Prayer. Of Savanarola

When Luther was already upon the scene, but had not yet attracted wide attention, Nicolas Rusz wrote a Catechism with the obscure title, "A Threefold Cord" (*Triplex Funiculus*). On account of its evangelical contents the Romish authorities gathered and burned the copies of this book. Of Rusz.

From this brief survey we see that the Roman Catholic Catechisms of the Middle Ages had, as a rule, two divisions, viz., Lord's Prayer and Creed, while the pre-Reformation sects' Catechisms had three parts, viz., the Decalog, Creed and the Lord's Prayer, though not all in the same order. The Bohemian Catechism as we saw was enlarged to five parts, with Table of Duties appended.

This brings us to the Age of the Reformation. We notice briefly the Catechisms that appeared before Luther's.

In 1523 Urbanus Rhegius wrote an explanation of the Apostles' Creed in twelve parts. The division was based on the ancient erroneous idea that each one of the twelve Apostles furnished a part of the Creed. A singular feature of this, the first evan- Early Reformation Catechisms.

gelical catechetical book, is that the questions are asked by the pupil and answered by the teacher. A good hint for all Catechists.

Johannes Bugenhagen published a "Christenlehre" in 1524. In the same year Melanchthon wrote his "Handbüchlein: Wie man die Kindlein zu der Schrift und Lehre halten soll." After an interesting introduction we find: 2, The Lord's Prayer; 3, The Ave Maria; 4, The Sixty-sixth Psalm; 5, The Ten Commandments. This is followed by edifying expositions of a number of New Testament passages.

In 1528 Melanchthon followed this work with an expansion intended for preachers. This work he never finished. Another followed in 1549.

About 1524 Justus Jonas wrote: "Christlicher und Kurzer Unterricht von vergebung der Sünden und Seligkeit." This is not, however, a Catechism, but a series of simple sermons for children.

With the exception of the first one mentioned, the above are all in the lecture form. None of them has the modern form of Catechisms.

Brersy's Catechism

Probably the most important work done before Luther was that by Johannes Brersy. He wrote "Fragestück des Christlichen Glaubens für die Jugend" in 1527. Nearly ten years later he thoroughly revised this book, using much of the material of Luther's Catechisms. This Catechism is still held

in high esteem and is widely used in Wurtemberg.

In 1528 Andreas Althammer wrote "Katechismus, *i. e.*, Unterricht Zum Christlichen Glauben." About the same time Johannes Lachman wrote "Katechesis, *i. e.*, Unterricht für Kinder: wie er in Heilbronn gelehrt und gehalten wird." This was printed by Caspar Gratner, and is, therefore, often called the Caspar Gratner Catechism.

The last three were written in the form of question and answer. Other less important efforts were made by Johann Agricola, Conrad Sohm, Johannes Bader, Wolfgang Kopfel, Wolfgang Capito, Petrus Schultz, Christof Hegendorf, *et al.**

* See Th. Harnack, "Der Kleine Catechisms Luther's," etc., 1856; G. Mönckeberg, "Die erste Ausgabe von Luther's Kleinen Katechisms," 1851. Von Zezschwitz Katechetik, pp. 224 ff.; G. Buchwald, "Die entstehung der Katechismen Luther's und die Grundlage des Grossen Katechismus, 1894. G. Kawerau, "Zwei Alsteste Katechismen der Lutherischen Reformation," 1891, Achelis, Lehrbuch.

CHAPTER VII.

THE CATECHIST'S TEXT-BOOK. HISTORY OF LUTHER'S CATECHISMS.

We come now to the text-book of the Lutheran Catechist. Luther has been called the Augustine of Protestantism. Along with his many varied and great gifts he had the *donum docendi, i. e.,* the gift of teaching. In the midst of his herculean labors, he delighted in teaching the young. Perhaps no one before or after him had his qualifications for writing the Church's Catechism. For simplicity, edification and devotion, for fullness and depth of contents, for correctness of arrangement, form and language, as well as for usableness in catechising, it has never been matched. By its pure, powerful and spiritful portrayal of the essence of saving truth it became a mighty means for furthering the Reformation and has furnished the spiritual nerve and life-blood for the Mother Church of Protestantism from that day to this. Wherever the Church has learned, loved and lived its rich, yet simple lessons, she has prospered. Wherever she has neglected, vitiated or substituted its teachings, she has lost power and influence and life.

Matchlessness of Luther's Catechism.

This booklet, so simple, so small, so beautiful, so

full of heart and experience, cost Luther much arduous labor. As we read it, it all seems so natural that we might imagine that it flowed spontaneously out of the mind and heart of its great author. But not so. It has its history. It is something like a great sermon once preached by an earnest and able minister. He was asked how long it had taken to prepare that sermon. About fifteen years, was his answer. It was great, because it had in it the fruit of fifteen years of study, meditation and prayer.

Its cost to Luther.

Luther's Catechism was a development, a growth, a fruit that had required years in the ripening. Luther was a careful student of the Church, her history and her literature. He was at home in the Church Fathers. He believed in appropriating the good wherever he found it. He hesitated not to use Cyril of Jerusalem, or Cyprian, or Gregory of Nyssa, or Augustine, or Ottfried of Weissenburg, or the Bohemian Brethren, in his works. He knew the Catechisms of his friends and co-workers, enumerated above, and used them as he saw fit.

We note briefly the catechetical work that Luther did previously to writing his Catechisms.*

* "Practischen Theologie," 1898, pp. 103-106. The essential parts of these pre-catechismal works of Luther have recently been made available for English readers in an inexpensive and indispensable book called "Luther's Two Catechisms Explained by Himself," by Dr. J. N. Lenker. The Luther Press, Minneapolis, 1908.

Preceding catechetical work.

In 1517, during Lent, Luther preached on the Lord's Prayer. He also lectured on the same subject to his students in the University of Wittenberg. He himself edited and published parts of this series in 1518, under the title "A German Explanation of the Lord's Prayer for Simple Laymen, not for the learned."

In the same year, 1518, he published, in Latin, an exposition of the Ten Commandments in popular sermons.

In 1520 he published his important preparatory work in German, entitled: "A Short Form of the Ten Commandments, The Creed and The Lord's Prayer."

This book is not a Catechism. It is rather an admonition to proper and intelligent confession for those who purpose to go to the Lord's Supper. In 1522 Luther revised and enlarged this work and added the Ave Mariam and Meditations on several Psalms.

In his preface to the first edition of this book Luther says: "It has not come to pass without the special ordering of God that the common Christian who cannot read and understand the Scriptures can learn and know the Ten Commandments, the Creed and the Lord's Prayer, in which three parts everything is contained essentially and fully which it is necessary for a Christian to know."

Perhaps nearest to a Catechism is the little book of 1525, called "A Booklet for the Laity and Children." This contains the A, B, C, which distinguishes between vowels and consonants, with passages from the Sermon on the Mount, the Lord's Prayer, the Institution of Baptism, and the Lord's Supper. While we have here, therefore, a book of elementary and religious instruction for the young, it is by no means a Catechism. After writing it Luther wrote to his friend, Nikolaus Hansmann: "The Catechism I postpone, as I wish to do this work at one stretch."

Luther's booklet for the laity and children.

In 1526 the first edition of his "German Mass and Order for Divine Service" appeared. In the Introduction to this he also writes: "In the German Church Service a simple Catechism is sorely needed." Luther felt that the people cannot be expected to worship correctly, or to get the full benefit of the sermon unless they are informed on the fundamental teachings of the divine Word. He felt that the sermon needs the Catechism; the preacher, the Catechist. Neither function is complete without the other. They complement each other.

The immediate occasion for the writing of the Catechisms was the great need of the Church, as it was brought so vividly before him in the visitation of the Churches in 1529. This need is portrayed in an impressive manner and in realistic colors in his

Need, the occasion for the Catechism.

report of that visitation. As the essential part of that report is contained in his Introduction to his Catechism, and as that Introduction is found in most good editions of the Small Catechism and in The Church Book we will not quote it here. It goes without saying that every teacher of Luther's Catechism will make himself familiar with that ringing Introduction, whose admonitions are sorely needed even to-day.

This brings us to the story of the writing of the two Catechisms.

Which first, Large or Small Catechism?

Much controversy has taken place as to which one of the two, the Large or the Small Catechism, was written first. The commonly accepted view has been that Luther intended to write but one, and started with that intention. But that as he wrote, the work grew in his hands until it became too bulky for family or school use, and that for this reason, after he had finished the large, he started anew and wrote the small one.

Through the investigations of historical criticism this view will have to be given up. The whole question is discussed in a thorough and scholarly manner by Achelis in his "Practische Theologie." * Achelis informs us that G. Buchwald had made several of those surprising documentary dicoveries that have played so large a part in recent historical

* See pages 31, 32.

and theological discussions.* This Buchwald found in the Law-School Library in Zwickau, a collection of *Lutherana Inedita* as well as a number of heretofore unknown letters of a certain Röre. In 1893 he also found in the library of the University of Jena thirty-three volumes of Luther's sermons. From these important finds Buchwald concludes that Luther began his work with the purpose to furnish the official Church visitors and both the preachers and sextons (Küstern), of the parishes visited with a handbook for carrying out the duties laid upon them. The visiting preachers were to order the parish pastors to preach regularly on the five parts that Luther had selected and that were to become the divisions of his Catechisms. The sextons were to instruct or catechise the youth of the parish in these five parts. But there was no suitable book available to assist the inexperienced to carry out these duties.† Luther also intended to furnish the house-fathers with a guide for the instruction of their families. But while Luther was thus working out a handbook for pastors and sextons, by working over the sermons that he had preached on the five parts, he soon found that this would not be a suitable book for the plain heads of families and their children. He therefore stopped in the midst of the

Buchwald's discoveries.

* See "Die Entstehung Der Katechismen Luthers," p. xi. ff.
† G. Kawerau, "Zwei Alteste Katechismen," p. 3 ff.

work that grew into the Large Catechism and wrote his explanation of the Commandments, the Creed and the Lord's Prayer, as we now have them in the Small Catechism.

These three parts he had printed on large wall tablets and sent out January 20th, 1529. On March 16th he sent out another set of tablets, containing the explanation of Baptism and of the Lord's Supper. It appears, therefore, that while Luther started to write the Large Catechism first he broke off this writing and wrote the Small Catechism before he took up a second time and finished writing the large one. The Small Catechism was, however, first published in the form of wall tablets in separate parts. This was done before the writing of the Large Catechism was finished. In the form of tablets, therefore, the Small Catechism has priority in time. In book form, however, it did not appear until the large one was on the market. It was for the book form of the Small Catechism that Luther wrote his Preface. It therefore need not embarrass us that this Preface refers to the Large Catechism, which had now been finished and published. The first edition, in book form, with Preface, appeared June 13th, 1529, and bears the title: "Enchiridion: The Small Catechism, for the Common Pastors and Preachers, Martin Luther, 1529."

Priority of Small Catechism.

After Luther had written his little book he loved

it. He kept on revising, improving and enlarging it. The first Wittenberg edition of the book contained, in addition to the five parts of the tablets, Luther's Preface, Morning and Evening Prayers, A Table of Duties, and a Marriage Formula.* To the third edition,† of June 13th, he added his *Taufbüchlein,* Directions for Confession and the Litany. In the edition of 1531 he left out the direction of Confession and put in its place the three questions and answers on Confession, and himself placed them between the fourth and the fifth parts. In this edition he also left out the Litany and added the Introduction to the Lord's Prayer. The form of this Introduction was afterwards modified and received its present wording in 1534. In this year he also made some changes in the proof-passages of the Table of Duties.

Additions to first edition.

The part on "The Power of the Keys," which some Catechisms call the sixth part, was never written by Luther and was not added to the Catechism until after Luther's death.‡

"The Power of the Keys."

Likewise the "questions for those who intend to go to the Lord's Supper," found in some Catechisms, though based on a Maunday Thursday Ser-

* This first book-edition appeared May 16th, 1559.

† This edition was illustrated with twenty crude Biblical pictures.

‡ The essence of this part was taken from the Sermons for Children, which Brenz prepared for Brandenburg-Nürnberg K. O., in 1533.

mon of Luther's, were prepared by Johann Lang, in Erfurt, and added to the Catechism after Luther's death.*

Sources.

It remains for us to notice briefly the sources of Luther's Small Catechism. We have seen that Luther was Catholic in his knowledge and appreciation of truth. He prized it wherever he found it, and used it wherever it suited him. He hesitated not to borrow, but he did not borrow all that some writers claimed he did.

It has been claimed by eminent writers† that he borrowed from Kero, of St. Gall, in his explanation of the Apostles' Creed. Achelis, as we saw above, denies this and claims that Ottfried's Weissenburg Catechism contains the passages said to be borrowed and that Kero never wrote them. That if Luther borrowed, he borrowed from Ottfried, of which, however, there is no proof. That there is a striking similarity between Luther and Ottfried and Cyprian on the Lord's Prayer is shown by Achelis in parallel columns.‡ He explains, however, that both Luther and Ottfried probably borrowed from Cyprian, and that Luther never saw Ottfried's book.

Be this as it may, we do know that Luther

* It is significant that Luther always speaks of the five parts of his Catechism, and never, as far as we know, of six.

† Dr. C. P. Krauth, "Conservative Reformation."

‡ "Praktische Theologie," p. 113.

borrowed from Cyril and from Cyprian and from other Church Fathers.*

Luther also had acquaintance with the Catechisms of the Waldenses and the Bohemian Brethren.†

The Catechism of the Bohemian Brethren was sent to Luther by Bishop Lukas. It was in Latin, and the bishop begged Luther to translate it into German and publish it for Germany. Luther examined it carefully, found much to commend in it, but could not agree with its teaching on the Lord's Supper. He therefore declined to translate it.

Naturally Luther also knew the Catechisms written before his. He thought highly of the two Catechisms of Brentz. When Opsopus translated Luther's Large Catechism into Latin, he appended the Brentz Catechisms. Palmer says: "The story of the origin and development of Luther's Catechism is an important chapter in Church history." It certainly was no private writing for private use. Luther intended it for the stablishment and security of the Church. It was to be the instruction book for the Church. He says of it: "This teaching and faith I cannot arrange and set forth better than in the order and form in which it has been done

Luther's intention.

* See Schütze, "Praktische Katechetik," pp. 52, 53, 60, 61.

† Dickhoff, "Die Waldenser im Mittelalter"; Herzog, "Die Romanischen Waldenser"; Zezschwitz, "Die Katechismen der Waldenser und Bömischen Brüder."

from the beginning of Christianity, is still done and so remains to-day; that is in the three parts, the Ten Commandments, the Creed and the Lord's Prayer. When these three parts have been appropriated, one must also be able to answer as to the Sacraments which Christ Himself ordained, *i. e.*, Baptism and the Sacrament of the Sacred Body and Blood, as is related by Matthew and Mark at the end of their Gospels. Thus we have for all time, in five parts, the whole Christian doctrine which shall be taught everywhere." From the story of the composition of the Lutheran Catechist's text-book we see that its author was specially gifted and fitted for his work, and that in this little book he gave the Church his very best and most permanent gift. Of this more in the next chapter.

CHAPTER VIII.

CHARACTERISTICS AND VALUE OF THE CATECHIST'S TEXT-BOOK.

Luther himself prized his Catechism highly. He says: "This Catechism is truly the Bible of the laity, wherein is contained the entire doctrine necessary to be known by every Christian for salvation. Here we have:

Luther's estimate.

"First, the Ten Commandments of God, the doctrine of doctrines by which the will of God is known, what God would have us do, and what is wanting in us.

"Secondly, the Apostles' Creed, the history of histories, or the highest history, wherein are delivered to us the wonderful works of God from the beginning, how we and all creatures are created by God, how all are redeemed by the Son of God, how we are also received and sanctified by the Holy Ghost and collected together to be a people of God, and have the remission of sins and everlasting salvation.

"Thirdly, the Lord's Prayer, the prayer of prayers, the highest prayer which the highest Master taught, wherein are included all temporal and spiritual blessings and the strongest comforts in all temptations and troubles and in the hour of death.

"Fourthly, the blessed Sacraments, the ceremonies of ceremonies, which God Himself has instituted and ordained, and therein assured us of His grace."

Matthesius, a contemporary of Luther, writes: "If Dr. Luther in his whole life had done nothing good except to have brought his two Catechisms into the homes, the schools and the churches, the world could never thank him enough."

Estimate of others.

Justus Jonas says: "The Catechism is a little book. It can be bought for sixpence, but six thousand worlds could not pay for it. If the Lutheran Church had brought no other benefit into the world than that she made this Catechism known to the people, she would have done more to build the Church than all the higher schools of learning that have been on the earth."

The celebrated theologian, Dr. Lyserius, writes: "It can be said with truth that in this little book there is such a depth and overflowing of divine teaching that if all evangelical preachers would preach during their whole life this hidden wisdom of God to the common people, as it is here given in few and simple words, they would not exhaust its depths. Therefore let no one think himself too high to exercise himself in the Catechism."

John Arndt, in a sermon on the Catechism, says: "The Catechism is a brief instruction in the Christian religion, and includes in itself the doctrine of

the law of God, Christian faith, the Lord's Prayer, the institution of Holy Baptism and of the Lord's Supper, which five parts are an epitome and kernel of the entire Holy Scriptures, for which reason it is called a 'little Bible.' "

Dr. Seiss, in his "Ecclesia Lutherana," says: "It is the completest summary of the contents of the Bible ever given in the same number of words. It gave to the reviving Church a text-book for the presentation of the truth as it is in Jesus to the school, class-room and Church."

Dr. Krauth says: "The Catechism is a thread through the labyrinth of divine wonders. Persons often get confused, but if they will hold on to this Catechism it will lead them through without being lost. It is often called the 'little Bible' and the 'Bible of the laity,' because it presents the plain and simple doctrines of the Holy Book in its own words. Pearls strung are easily carried, unstrung they are easily lost. The Catechism is a string of Bible pearls. The order of arrangement is the Historical, the Law, Faith, Prayer, Sacrament of Baptism and all crowned with the Lord's Supper—just as God worked them out and fixed them in history."

Thus we might go on quoting page after page of words of admiration and praise from the greatest minds in our own and in other churches. And we are not prepared to charge these men with extrava-

gance in their utterances. Indeed, the more we examine and study the contents of this little book, the more we are convinced that it is unique and admirable in matter and in plan. And yet it has been criticised both as to its matter and its plan.

Published in many languages.

Before we notice some of these criticisms, it may be well to be reminded that by the end of the sixteenth century it had been published in Latin, Greek, Hebrew, Spanish, Dutch, English, Danish, Norwegian, Swedish, Icelandic, Finnish, Lithuanian, Esthonian, Polish, Bohemian, Croatian, together with numerous dialects.

Dinter's criticism.

We note now a few of the principal criticisms of Luther's Small Catechism. It has been criticised both as to its contents and as to its arrangement. Perhaps the most important critic is Dinter, of whom Shütze says: * "He is, without doubt, the greatest master of catechetical art." In his book, "Die vorzuglichsten Regeln der Katechetik," Dinter says: "With the deepest reverence for Luther's merit, it would yet be hard to deny that his Catechism is marred by misproportion, incompleteness, lack of order and lack of clearness." He claims in general that Luther's Catechism is defective in that it fails to give the doctrine and proof of the being or existence and nature of God, of His perfections and attributes, of the divinity of Christ and of the

* "Praktische Katechetik," p. 69.

Scriptures. It fails also in ethics, in that it does not set forth and enforce the duty of caring for one's own welfare nor the duty of caring for the souls of our neighbors. This is the essence of Dinter's criticism.

It is not needful that we take much time in answering this criticism. Suffice it to say:

First. Our book is a Catechism and not a treatise on systematic theology. It is an instruction book for children and young people, the baptized youth from Christian families.

Second. These young disciples are neither heathen nor atheist. Every preacher is sent forth not to prove, but to preach the Gospel. Even more so, the Catechist is not to prove, but to teach the elements of the Christian faith. It is enough that the Commandments begin with "I am the Lord thy God," and the Creed with "I believe in God," and the Lord's Prayer with "Our Father who art in heaven," and that the Sacraments exist because of the Lord's words of institution. Here is ample room and encouragement for the wise Catechist to enlarge and deduce and exemplify with facts and fortify the existing belief, and show the attributes from the words and works of God.

Answer to Dinter.

Well does Steinmeier say: "A system of theology at the threshold of the Catechism would be at the wrong place. It would anticipate what should fol-

low and develop as a matter of course. It would be a pedagogical error and would be violence to the psychology of the child."

The ethical objection of Dinter seems even more groundless. What is the whole Catechism but an admonition and explanation as to the care of one's own soul? And what is the second table of the Law, with Luther's masterful explanations, but an earnest admonition to have a constant care for the body, soul, reputation and estate of our neighbor? Surely the Catechist who knows how to bring out and apply what is in Luther's Catechism, who knows how to make his own teaching clear and drive it home, will find no important fact, doctrine or duty missing.

Kraushold's criticism.

A criticism of a different kind in Kraushold's "Katechetik," page 29, where he affirms that the teaching of Luther's Catechism in the Reformation era led to an over-emphasizing of the true doctrine, while that which ought to be the real aim of all instruction, the inner apprehension of the truth and the development of the subjective life of the youth, was crowded into the background.

That such has often been the case, and that such superficial lifeless and loveless teaching is the bane of much of the catechising of to-day is only too true. Of this more hereafter. But wherever it is and has been the case, the fault is certainly not in

the text-book. We have often said that Luther's Small Catechism is pre-eminently a book of personal and experimental religion. It is surprisingly sad that this is so little recognized and emphasized. Take the explanations of the Commandments. "What is meant by this Commandment?" The answer is not an objective, theoretical setting forth of the deep and divine import, but, in every Commandment "We should fear, love and trust." Fear and love and trust are experiences. Each and all are personal, vital. Look for a moment at the Creed. Note the "I" and the "me" and the "my" as they form the basis of all three explanations. Was there ever a more beautiful, simple, reverend, devout and tender expression of heartfelt experience, apprehension and appreciation than is expressed in the explanation of the second article? Or of the third article? Truly here is the expression and confession of a trusting, clinging, adoring, living and loving faith that pulses warm with the life-blood of a healthy inner spirituality. Truly here we have a Catechism that can be prayed from beginning to end.

Answer to Kraushold.

Even more outspoken have been the different views of the friends of the Catechism as to the wisdom of the arrangement, and as to Luther's purpose in this arrangement.

Did Luther intend that the first part, *i. e.*, the

Questions of friends.

Law, should be used pedagogically, to bring about a knowledge and sense of sin, guilt and helplessness, that would drive the pupil to seek release and refuge in Christ? Or did he intend that, for the baptized children of the Church, the didactic, or the third use of the Law, should be inculcated?

Did Luther intend that his Catechism should form a doctrinal system or plan of salvation, or did he intend that each part should be taught and impressed in all its bearings, without regard to its relation to the other parts? These are the questions on which Catechists have divided.

Argument for pedagogical use of Law.

We consider, first, the question as to the use of the Law. Zezschwitz is the most prominent and the ablest of those who believe that the Law in the Catechism has the same office and purpose that it has in the general order of salvation, viz., to awaken a sense of guilt and fear, and so to lead to Christ. He bases this view, as do others also, on an extract from Luther himself, where he says:* "Just as a sick one needs to know, first of all, what his sickness is, and after that to know what the remedy is that will help him, and thirdly, to earnestly desire that remedy and to ask for it and have it brought to him."

But Zezschwitz forgets that Luther wrote this in

*"Kurze Form der Zehn Gebote, des Glaubens und des Vater Unsers," 1520.

1520; that he was not writing a Catechism, but a brief instruction for confession; that this was not for Christian children, but for adults who do not know the evangelical teaching concerning confession and absolution. For such, certainly, the law is to awaken a sense of guilt and fear, and so a readiness to fly to the Saviour as He is set forth in the Creed, and to cry to God the Father, for the sake of Christ the Son, as he learns in the Lord's Prayer.

But did Luther mean the same thing by placing the Commandments before the Creed and by his explanation of them in the Catechism? Achelis denies this most positively and quotes Steinmeier on the Decalog, 1873, Leopold Schultze,* J. Gottschick,† K. Knoke,‡ Rhoden,§ Kolde,|| B. Dörries,¶ Th. Hardeland, *et al.*** To these we may add the American Professor M. Reu, of the Theological Seminary of the German Iowa Synod at Dubuque, who has written what is probably the most exhaustive and scholarly work on the history of Lutheran catechisation ever before attempted.††

* "Bausteine zur Erklärung von Luther's Katechismus," 1891.

† "Luther als Katechet," 1883.

‡ Luther's "Kleiner Katechismus," 1886.

§ "Zur Katechismusfrage," 1890.

|| "Der Kleine Katechismus," U. S. W., 1895.

¶ "Der Glaube," 1895.

** "Der Kleine Katechismus nach Luther's Schriften," 1889.

†† For his view on the question before us, see his Article

Argument for didactic use of Law.

All these authorities differ from Zezschwitz and maintain that Luther intended to use the Law for the baptized children of the Church, mainly didactically, *i. e.,* to show them what their dear Father desires of His loving children, without overlooking the pedagogic use which shows the remaining sin, and should keep awake that daily repentance which all the children of God constantly need. With this view, after a careful study of both sides of the question, we fully agree.

Turning now to the other question, as to the arrangement and order of the five parts, we find that it is closely related to the former one and is already partly answered.

Argument for Catechism as a doctrinal system.

Zezschwitz maintains, with many others, that there is a vital connection and relation between the parts, and that no single part can be rightly understood where its relation to the other parts is overlooked. These writers claim that the order is historical as well as dogmatical. That just as in the history of God's revelation, we have first Moses, then Christ, then the Holy Spirit, then the ability to pray, and then the gift of the Sacraments; so we have it in the Christian life, and so we have it in the Catechism. Many fine and fanciful theories and speculations have been written along this line.

in *Lutheran Church Review,* July, 1905, also his introduction to his Luther's "Small Catechism with Explanations," English, Wartburg Pub. House, Chicago.

Achelis * grows indignant and sarcastic in combating this view. He claims that it is "religious Darwinism." That it was Darwin's great discovery that the stages of development in the evolution of each genus are repeated in the history of each individual of the species, and that the epochs in the evolution of the race are repeated in the life of each individual. To claim, therefore, that the history of God's people, who had first law, then the Spirit, is repeated in each Christian life, is to transfer the fancies of natural evolution into the sphere of Christian life and Christian teaching.

This is at least interesting, if nothing more. It does not answer our question.

Achelis and all the eminent Catechists quoted against Zezschwitz on the former question, believe that Luther did not intend that his Catechism should be an organic system of doctrine. They believe that it was Luther's idea that each part should be taught by itself, without regard to a supposed relation to the other parts. This is brought out clearly and forcibly in the *Church Review* article of Professor Reu, referred to above.

Answer.

All these writers believe that each one of the five parts contains the essence of Christian Truth: That if the Catechist is master of his art, he will know how to draw it all out of the part and Luther's ex-

* "Praktische Theologie," p. 149.

planation of it. That Professor Reu knows how to do this he shows in his own explanation of the Catechism.

Now our own conviction in brief is this:

Too much has doubtless been made of the supposed system. Luther himself certainly did not lay stress on it. In his Introduction to the Catechism he complains three times over of the people that they did not know "either the Lord's Prayer, or the Creed, or the Commandments." This is certainly not the order of parts in the Catechism. In his warning to the Christians in Frankfurt against the Zwinglian teaching he admonishes the pastors to examine those who come to confession, "whether they know the Lord's Prayer, the Creed and the Commandments." This was written in 1533, and is not the order of the Catechism. He tells these pastors that in such an examination they will "see that the Creed, the Lord's Prayer and the Commandments comprehend a short form of teaching for the youth and simple people, and have been called Catechism from the beginning." We might give other quotations, but these suffice to show that Luther laid no emphasis on the order, and therefore did not profess to build a system.

Author's conclusions.

And yet, while convinced that there is no dogmatic system, and that the Catechist should not worry himself in building labored and fanciful

22494

bridges between the parts, we believe that there is an instructive naturalness and beauty in the order of the parts.

We can, therefore, still conclude our characterization and appreciation of Luther's Small Catechism with the words that we wrote nearly a quarter of a century ago:

"I come into this world ignorant, yet full of presentiments and questions. I learn my first vague lessons about myself and God. I naturally ask: For what purpose has God put me here? What does He want me to do? The Catechism answers: To do His will, to keep His commandments. Here they are, and this is what they mean. I study them, and the more I study the more am I convinced that I never did and never can keep this law perfectly.

Order natural and beautiful.

"I ask again, What shall I do? My Catechism tells me that I must have faith. I must believe. But what shall I believe? Answer, this summary of truth called the Apostles' Creed. It tells me of my Creator, His work and providence, and His gift of a Redeemer. It tells me of that Redeemer and His redemption, of the gift of the Spirit and His application of redemption. It not only tells me what to believe, but in the very telling it offers me strength to believe.

"But I am still weak and more or less perplexed. Whither shall I go for strength and grace? My

Catechism gives answer, Go to the great Triune God. Ask Him in prayer. Here is a model. It will teach you how to pray. I learn what it is to pray. But again I ask, How do I know that God will hear my prayer? Is He interested in me personally? Has He any other means besides His written Word to assure me of His love and to give me, in answer to my prayer, strength to believe Him and love Him? My Catechism points me to my baptism. It teaches me what it means, and how that in it I have God's own pledge that He is my Father and that I am His child. Here, then, is a fountain to which I can return again and again when weak and perplexed.

"Further, my Catechism teaches me concerning my Saviour's last legacy of love before His death for me, His Holy Supper. In it He holds out to me and gives to me, personally and individually, Himself and all His heavenly grace.

"Thus does this little Catechism meet me in my perplexity, take me by the hand and lead me through the labyrinth of the wonders of grace. Thus does it tell me what I am, what I need and where and how to get what I need. It takes me to the wells of salvation. It draws from them living water. It holds it to my thirsty lips. It gathers the precious manna of the word and feeds me when I am faint and weary." *

* "Way of Salvation in the Lutheran Church," pp. 79, 80.

CHAPTER IX.

CHARACTERISTICS AND VALUE (CONTINUED). THE QUESTION AND ANSWER FORM.

There have been objections against Luther's question and answer method.

It is objected that it is unhistorical. The early Christian Catechists, it is claimed, did not teach their pupils by question and answer. They employed the usual method of setting forth truth. This method was continuous discourse. They put their instruction in the form of theses, propositions, positive statements. These were then elaborated, illustrated, discussed, applied, and, if need be, defended. The form was thetical and not interrogative, acroamatic and not erotematic.

Objections to question and answer method.

As to this historical claim, we freely admit that there is truth in it. But it is not the whole truth. The questioning method has nearly always been used interchangeably with the thetical. Some of the greatest teachers of the ages made much use of the question method. Pythagoras, who lived five hundred years before Christ, and was the greatest teacher of his day, was largely erotematic in his method. The greater Socrates, one hundred years later, became the master and the model for all ages

Antiquity of questioning method.

in this method. The greatest of all teachers, Jesus Christ, used this method again and again. So did the Apostles, especially the greatest of them, the inspired dialectician, Paul. True, Cyril of Jerusalem gave his instruction in the form of popular sermons. Thirty-three of these catechetical discourses are extant. They deal with expositions and applications of lessons from the Gospels, the Apostles' Creed, the so-called mysteries, viz., Baptism, Confirmation and the Lord's Supper.

The great catechetical discourses of Gregory of Nyssa are similar in form.

Augustin wrote a work for Catechists, "De Catechizandis Rudibus." In this work he shows the use of proper questions and urges their frequent use.

About the only form of catechising that was left in the middle ages was the examining of the communicants in the private confessional. Here the priest was expected to examine and instruct both as to the understanding and the life of the confessing one. This was always done in the erotematic form.

Coming back again to the great Catechists of the early Church, we must always bear in mind that their pupils were not children, as ours are, but mature men and women, seekers after truth from among the Jews and the Gentiles, often the keenest intellects and best informed of their day. With such a class the instruction would of necessity take

Difference in pupils.

a more formal character, be continuous, expository, apologetic and argumentative. Here the eloquence and the persuasiveness of the orator and the advocate would naturally find place. And yet, even here, there were frequent changes to colloquy, to question and answer and free discussion.

Another objection to Luther's question and answer method is that it prevents a clear and connected setting forth of the truth to be taught; that the necessary breaking up of the matter into fragments destroys its effectiveness and robs it of its power.

To this we answer that it all depends on the nature of the questions and answers. The objection certainly does not hold against Luther. His questions are either a part of the continued elucidation of the truth, or they emphasize particular points of the truth; or again, they prepare the mind for a clear conception of the point to be brought out next. They are calculated, as all good questions should be, to awaken interest, to arouse attention, to prepare the mind for the grasping and holding of the truth contained in the answer and to make it as impressive as possible. What Catechist or catechumen has ever felt that the body of truth has lost force or meaning by Luther's questions and answers? The objection is imaginary. If it holds good against any explanation of Luther's Cate-

Effectiveness of Luther's questions and answers.

chism, then the questions and answers of that explanation are faulty.

Thetical method not satisfactory.

We are by no means convinced, therefore, by the objections of the able but rationalistic Dinter against Luther's method, nor by the recent arguments of the Rev. Dr. Joseph Stump, in the Introduction to his most excellent, full and valuable explanation of Luther's Small Catechism. Neither does the thetical explanation itself convince us. The author himself seems to feel the need of questions and introduces a series of his own after the explanation of each paragraph or section.

Although Professor Reu is more consistent and does not introduce questions into his thetical explanation of Luther, our objection holds against his unique, suggestive and highly esteemed work also. For children's classes we still believe in questions and answers. Did we have all ideal children, then we might try more ideal methods. But since we must still deal with the real class, and since we always have the tryingly dull and lazy, the vexingly trifling and mischievous, the harassingly heedless and hostile, we still need and are glad we can avail ourselves of the tried, tested and ever helpful method of question and answer in catechising.

But this does not mean that we would discourage the more lengthy and unbroken explanation, de-

fence or application. No true Catechist can do without these. They will come in again and again. The questions and answers will lead up to and demand them. The right catechetical instinct will direct as to their place and length. It will prevent lecturing and preaching to the class. But it will give rise to earnest, effective and never-to-be-forgotten explanations and admonitions in every lesson. A teacher who confines himself to the questions and answers of the book is unfit to be called a Catechist. There is something seriously wrong in his spirit or his ability. We believe most heartily in a combination of the acroamatic and the erotematic methods.

Both methods used by a good Catechist.

The good Catechist will never confine himself to the questions of the book, however good they may be. He will always interject questions of his own. To these the pupil must answer in his own words. In this manner he will test the comprehension of the pupil. He will know whether the pupil sees the bearing of the matter on his own heart and life. The pupil needs to know two things on each distinctive point brought before him. He needs to know first, what does it mean in itself? and second, what does it mean to me? All this can be brought out only by direct, free questions. The teacher's questions ought to arouse interest and inquiry in the pupil. He will use his best endeavors

Free questions.

to call out questions in the pupil. He is doing his best catechising when the pupil asks more questions than the teacher, provided always that the questions are along the line of the subject in hand. A good catechetical hour is one in which there is an opening of heart to heart, free inquiry, free discussion, asking and receiving light, help, hope, encouragement, determination.

Art of right questioning.

The art of right questioning is no small part of the good Catechist's equipment. He must learn how to frame his questions. Like Luther's, they must be made up of simple words. They must be short. They must form a simple sentence. Complex or compound or mixed sentences of any kind are inadmissible in catechisation. The questions must be apposite, *i. e.*, they must fit the answer sought. They dare not be ambiguous; must be capable of only one meaning and of one answer. A good catechetical question should be so framed that the pupil can find the answer in what he has already learned, or in his own experience, or in his own understanding. Sometimes it is allowable to ask a question to which it is impossible for the pupil to find an answer. The purpose, then, is to awaken a desire for an answer and to prepare the pupil for the reception of the teacher's answer. It goes without saying that the teacher must really answer the question, so that the child can grasp it and rest in it.

All empty, useless or would-be smart questions are to be scrupulously avoided by the teacher and repressed in the pupil.

The so-called yes and no questions are to be avoided. One may be permitted only when it is needed as a stepping stone to the real question. They are calculated to encourage laziness and guessing. And yet the otherwise good old Catechist, Rambach, uses them and advises them.

Questions which contain a part of the answer are also to be used sparingly. They may be allowed to encourage a timid pupil, but not for a lazy pupil. We believe that Luther's questions come up to all these requisites of good questions. In proportion as an explanation of Luther's Catechism meets these requisites in that proportion it is a good explanation. And in proportion as a Catechist has the ability to frame his free questions after these requirements, in that proportion is he, on this point, a good Catechist. It is understood, as a matter of course, that the answers are to be as good as the questions. To this whole subject we shall return later.

Questions with part of answer.

CHAPTER X.

THE CATECHIST'S TEXT-BOOK. THE STORY OF ITS USE.

We have seen that Luther's Small Catechism is most admirably adapted to its purpose. We have noted a few of the many tributes that have been given to it. We might have filled pages with these tributes. We have noted some of the criticisms and objections that have been made. We have seen that they are really groundless. The superior value of our text-book is still intact.

The test of use.

But after all, the proof of the pudding is in the eating. Luther's Catechism is nearly four hundred years old. It has had ample time to be tested. Has it stood the test of use?

Rapid and widespread adoption.

It leaped into prominence as soon as it was published. Its circulation reached over one hundred thousand in the generation to which it was first given. In that century it was translated and circulated in Latin, Greek, Hebrew, Arabic, Syriac, Spanish, French, Dutch, Danish, Swedish, Norwegian, Icelandic, Finnish, Lithuanian, Esthonian, Bohemian, Polish and Croatian. In the Lutheran schools of Germany and other lands it became a

regular text-book, and soon crowded out all others.* As Dr. Jacobs says: "It has made its way into almost every living language of the world. It bears its testimony to Christ in every part of the earth, from Greenland and Iceland to India and Southern Africa, in the church, the school, the family, equally at home in the palaces of royalty and in the huts of poverty." †

English Protestantism's indebtedness.

Eight years after the publication in Germany a group of devout, earnest and scholarly Englishmen were gathered together in Archbishop Cranmer's house to draw up a book that was to set forth in simple form what the people were to believe. The result of several months of conference was the publication of a book called "The Bishop's Book," or "Institution of a Christian Man." This most interesting and devout little book, by which the English Reformation reached the highest point attained in the reign of Henry VIII., was largely a paraphrase of parts of Luther's Catechism.‡ In 1548 Cranmer published his "Catechismus." This was based on sermons on Luther's Catechism.§ Every Lutheran ought to read the most interesting story of what English Protestantism owes to Luther. And no Lutheran Catechist can afford to be ignor-

* Book of Concord, Vol. II., p. 50.
† Jacobs' "Lutheran Movement in England," p. 104 ff.
‡ Ibid.
§ Ibid., pp. 314-322.

ant of the influence of Luther's Catechism in England. Get and read Dr. Jacobs' "Lutheran Movement in England."

Catechism in America.

Luther's Small Catechism was the first book ever translated into the language of the American Indians,* by John Campanius, a Swedish Lutheran, in 1646. The first edition in America was published by Count Zinzendorf in 1744. Five years later an edition approved by Lutheran pastors appeared from the press of Benjamin Franklin. In the same year the first English translation in America appeared. Since then hundreds of editions have appeared in America, in nearly all languages spoken in our land.†

First hundred years in Germany.

To return to Germany and other European countries. Space forbids our going into a detailed account of the numerous explanations and expansions of Luther's five parts that were worked out, circulated and used. For a hundred years after its first appearance, instruction consisted mainly in having the children memorize Luther's Catechism. Further explanations were left to sermons on the Catechism, which grew into a distinct and large species of sermonic literature. They were generally modeled after Luther's Large Catechism, and

* Read the fascinating story in Dr. Jacobs' "History of the Evangelical Lutheran Church in the United States," p. 82 ff.

† See two interesting articles by Dr. B. M. Schmucker in *Lutheran Church Review,* April and July, 1886.

the "Nuremberg Kinderpredigten" of 1533. The children were often questioned on these sermons. In this way a mere mechanical memorizing was guarded against as though it were in itself sufficient. Earnest endeavors were made to have the catechumens understand what they had memorized.

To this end Pietism was especially zealous. Spener, in the Introduction to his "Erklärung der Christlichen Lehre nach der ordnung des Kleinen Katechismus, D. Martin Luther's," says: "As to the use I would have made of this work, my opinion is not that the main thing is the memorizing of the words of the answers. Against a mere mechanical memorizing I would rather utter a warning than say aught in its commendation. I am much more concerned that by reading, examining and discussing of the questions the meaning shall be made so clear and impressive, that the catechumens and all students of this booklet shall be able to reproduce the meaning of the matter in question out of his own understanding and in his own words. . . . And further, the learners should not only know what they ought to believe, and understand the same, but should become accustomed to ask what principle or rule of life, what help and encouragement to personal godliness is contained in each particular truth."

Spener's cautions and influence.

This Catechism of Spener's, from whose Intro-

duction this quotation is given, is one of the most useful we know for the Catechist. Every Catechist who will earnestly and regularly study Spener's Explanation before he goes to his class will do better and more conscientious work for this study.* The work of Spener and the Pietists did much to make good catechising more general and more effective. In proportion as their method and spirit have been conserved and followed has the work of catechising been fraught with blessing.

Position and failure of Rationalism.

The rationalistic age, which cast its withering blight over the whole religious life of Germany, clouding the former clear conception of truth, and freezing out the warmth of personal fellowship and communion with the blessed Saviour, wrought ruin also with the religious instruction of the children of the Church. Rationalism denies the old Bible doctrine of sin. There are no native seeds of evil in man. The seeds and germs of everything that is good are there. The germs of all necessary truth are there. They need not be put in. They need not be revealed. They need only to be drawn out, developed and matured. Hence instruction in religion should not concern itself so much with imparting truth, should not follow the old fogy and

*"The Explanation of Luther's Catechism," by Pontoppidan, which is so highly prized by Norwegian Lutherans, is based on and largely drawn out of this "Explanation" of Spener.

unscientific method of memorizing, explaining and applying what Luther taught, but should, after the Socratic fashion, draw all needed truth out of the child. A truth that cannot be found in and questioned out of a normal child is, if not hurtful, at best, useless. The wiseacres, wise above what is written, forgot two things in their feverish advocacy of the Socratic method. First, that Socrates was dealing with the natural truth of the natural world as it is related to the natural man. But the Christian teacher is dealing with the supernatural truth of the spiritual realm for the spiritual life of man. Second, that Socrates was dealing with mature minds while the Christian Catechist deals with immature children. And, therefore, in spite of the advocacy of Basedow, and Barth, and Dolz, and Dinter, and Herder, and Froebel, and Mosheim, and, to a certain extent, Pestallozzi, the method failed and the fruitage was inexpressibly sad and unsatisfying. The better part of the Church and people were glad to come back to Luther's Catechism and Spener's method. And so Luther's Catechism was welcomed back into the schools and churches of Hesse, Würtemberg and all the Lutheran parts of Germany. In Austria, also, since the edict of toleration of Joseph II., Luther's Catechism has enjoyed a large and increasing use. In the German parts of Russia and the Baltic provinces, in Prot-

Return to Luther's Catechism.

estant Poland, in the Scandinavian countries and in Schleswig-Holstein it is to-day the principal book for the Christian training of the youth. The "churches of the Augsburg Confession" in France use it. The Moravians use Luther's Catechism more than any other, following, as we have seen, the example of their illustrious Count Zinzendorf.

Before we leave the story of the use of Luther's Catechism, we must note a custom that is peculiar to Germany and the Germans in connection with catechising. We refer to the institution called *Kinderlehre* or *Christenlehre*. This means the catechisation of those already confirmed, by the pastor at a special Sunday service, generally in the afternoon. It generally consists in a free, informal and simple address on a part of the Catechism, usually on one of Luther's questions. After such a clear and straightforward explanation and application the pastor questions those present as to their understanding of the matter before them. In many places the whole congregation, as well as those confirmed in recent years, are invited. The efficiency, profit and blessing of the service depend upon the Catechist. There are prosy, dull and dry leaders of the *Kinderlehre,* as well as preachers in the pulpit. And there are those who love the service, put interest and life into it, and make it both attractive and blessed to all. The practice dates back to the

Kinderlehre.

Reformation age, fell into disuse in the age of dry orthodoxism, was revived by Spener, and degenerated again under the influence of Rationalism. Muhlenberg introduced it in the churches which he organized and served.* The Pennsylvania Ministerium frequently recommended it, and it is still practiced in many German churches, where it is intended to answer in place of a Sunday school.

Some kind of an adaptation in the form of stated services for the young, with clear, interesting and well illustrated addresses on the truths of the Catechism, encouraging free questions and discussions might prove a blessing in many a small town and village.

The history of the use of our Catechism in the English Lutheran churches of America is full of interest, warning and encouragement. As we have seen, the early Lutherans, both those from Halle and those from Sweden, set great store by our Catechism. They not only prepared editions and explanations suited to their times and surroundings, but were diligent in the regular work of *Kinderlehre*. As early as 1693 we find a Swedish layman, Charles Springer, sending to Sweden for two hundred copies of the Catechism. In 1736, Pastor Boltzius gives an account of his method of teaching the Catechism: "It was the subject of explanation

Use by early Lutherans in America.

* See Mann's "Life and Times of Muhlenberg," p. 289.

at the evening services which he held every day with his people. He inculcated it for the first time among the young, and refreshed the minds of adults. He speaks of the great advantage of this daily instruction, over the weekly, where one part is forgotten before what immediately follows is set forth, and notes the deep interest of the people, who give the same attendance on these exercises as is accorded the regular Sunday services. He was always careful to limit the entire service to one-half hour.

" 'Last evening,' he writes, 'we reviewed the Seventh and catechised upon the Eighth Commandment. The consciences of some in the congregation were deeply moved. In the exposition of the Commandments to simple hearers we find it highly necessary to indicate the sins forbidden therein, and the virtues enjoined not only generally, but they must be clearly specified according to the circumstances of the hearers.'

"Another entry runs: 'One of those who was recently comforted by his confession of several sins against the Seventh Commandment, brought to me some money to-day, to restore a part of his unrighteous gain.' " *

In later generations our Church, which had made the fatal mistake of not planting her own institu-

* Jacobs' "History of Lutheran Church in United States," p. 165.

tions of learning, became affected by the rationalism and the emotionalism that abounded in the American Reformed churches. Luther's Catechism fell into disfavor and disuse. Substitutes were offered in its place. So-called explanations, which explained away Luther's sense, were circulated. Such a substitute for Luther's was Quitman's Catechism, published "with consent and approbation" of the New York Ministerium in 1814. It was rationalistic throughout, and removed the very foundations as well as the essence of the faith of the Church of the Reformation. In circles where there was spirituality enough to be repelled by such subtle and soul-destroying forms of unbelief, emotionalism under the form of so-called "New Measurism" or Revivalism, took the place of catechisation. Indifference to doctrine fostered indifference if not hostility to catechisation. In many places in the Lutheran churches, especially those liberal English Lutheran churches that wanted to be like the other churches around them, it went entirely out of fashion. It was no rare thing to find people who had grown up in an English Lutheran church who had not seen a copy of Luther's Catechism. The results, as may be imagined, were disastrous. When people know of no difference between the Lutheran Church and others, why should they love or sacrifice for her? If one is as good as another it is foolish,

Era of disfavor and disuse.

Results.

it is wasteful, if not sinful, to build up Lutheran missions where there are other churches.

It took some liberal Lutherans a long time to learn these self-evident truths. Some, indeed, have not learned them to this day. This diminishing class is careless as to thorough catechising. They do not build up strong Lutheran churches. If all would accept their principles and follow their methods, the Lutheran Church would have no future. And she would deserve none.

Demand and desire of true Lutheran Church.

But we are glad to know that these liberals are not the Lutheran Church. Wherever she is true to herself, she insists that her pastors be good Catechists. She desires that her children and youth shall be thoroughly and heartily instructed in Luther's Small Catechism, she knows that her future is bound up with the proper instruction and training of her youth. For this she knows no better text-book than Luther's Small Catechism. As our Church is faithful or unfaithful to the teachings of this book will she be strong or weak. When she no longer teaches or learns its lessons her history will be at an end. She will be dead.

PART IV.

THEORETICAL AND PRACTICAL.

CHAPTER XI.

THE CATECHIST AND THE RITE OF CONFIRMATION.

The rite of Confirmation closes the Catechist's work of instruction. Not that he is now done with his class. He will never be done with a single one of them unless that one removes into another parish, or dies, or he takes charge of another parish. His catechising and confirming of the Catechumen make him, in a peculiar sense, his *beichtkind,* his spiritual child, to whom he is to stand in a specially interesting sense in the relation of a spiritual guide and father. But the Confirmation closes the regular and stated lessons and recitations of that class.

Confirmation —meaning.

What is the meaning of Confirmation? What does it mean for the Catechist? What for the catechumen?

We consider it here not in the broad sense as including, 1, Instruction; 2, Confession, and 3, Laying on of hands. We confine ourselves here to the narrow sense and consider only the act of public confession followed at once by the imposition of hands and the prayers of pastor and people.

In the Roman Catholic and Greek Catholic churches it is a sacrament. The ceremony is accompanied with the anointing with oil, and the confirm-

ing bishop says: "I seal thee with the sign of the cross and confirm thee with the oil of salvation, in the name of the Father, and of the Son, and of the Holy Ghost." The effect of the crossing, anointing and imposition of hands is the giving of the Holy Ghost in a sense and measure in which He was not given at baptism. The sacramental character of Confirmation is higher than that of baptism. An ordinary priest may baptize, but only a bishop can confirm.

Not a Sacrament.

The Lutheran Reformers unanimously rejected the sacramental character of Confirmation. Luther, in his "Babylonian Captivity," expresses himself as willing to retain it as a useful and edifying ceremony of the Church, if only it be freed from the mummeries and superstitions connected with it by the Romanists. He will not for a moment admit that it is a Sacrament. Both in the Augsburg Confession and in the Apology it is treated as an ecclesiastical rite, devoid of sacramental character.

The Interims of 1548, which were Romanizing in their contents and tendency, enjoined it. But it was not generally practiced. Instruction in the Catechism was general and was faithfully practiced. An examination in the knowledge and understanding of the Catechism was usual before the admission to the first Communion. The Saxon General Articles of 1557 call this the true Confirmation.

Bugenhagen introduced our present form of Confirmation into Pomerania. But it did not meet with universal favor. After Bugenhagen's time it again fell into disuse, although we find it commended by such theologians as Gerhardt, Hunnius, Hutter, and others.

To Spener and his followers belongs the credit of making the act of Confirmation popular and general in the Lutheran Church. As we have already seen, Spener wanted it preceded by a thorough catechisation and an impression on the heart and will by the class instruction. In this he was certainly correct. It is this failure to emphasize the influence of the acquired truth on heart and will that has so often and so sadly brought Confirmation into disrepute. True, some of the later Pietists were not as sound as Spener. They tried to bring in a false and forced emotionalism. Instead of so applying the catechetical truth that it should move the heart and will, they introduced unhealthy, Methodistic pressure and often tried to make Confirmation mean a sudden, conscious conversion. But we find nothing of this in Spener's Explanation of Luther's Catechism. The unsound extremes of a later age are not true Pietism, but its unnatural perversion.

Spener and Confirmation.

An unsound Pietism was also unclear on the relation of Confirmation to Baptism. It was often represented as adding something to Baptism. It

Unsound Pietism.

was forgotten that baptism is an act of God. As such it is complete. A human ceremony cannot add to or complete it. Again it was represented as a renewing of the baptismal covenant. Now the covenant includes what God has done, and God's part cannot be renewed by man. But a covenant demands two parties. One gives, another receives; one proposes, another agrees; one conditions, another accepts. And so God and the baptized child are brought into covenant relation with one another. And the child neither renews nor ratifies the whole covenant.

But in the making of that covenant the child could not consciously take part. God could give, but the child could not consciously and verbally receive. Parents or sponsors stood in the child's place and promised and convenanted in the child's stead. Now, after due instruction as to the meaning of the baptismal act and covenant, the child answers in his own name, and in this sense takes upon himself and ratifies his side of the covenant. The whole preceding instruction was calculated to nourish and devolop the germ-life implanted in baptism. The mind has been enlightened, the heart moved and drawn, and the will persuaded. The child is thus equipped consciously and intelligently to assume and ratify his side of the baptismal covenant. In this sense Confirmation looks back to and is related to baptism.

Confirmation —how related to baptism.

But an unsound Pietism was not alone in misunderstanding and misrepresenting baptism.

Long before Spener, that unstable, uncertain, mediating character, Bucer, for whom the Augsburg Confession was not good enough, who wrote the Tetropolitan Confession as a substitute, who was now on the Lutheran side and again on the side of the Reformed, gave a Romanizing interpretation to Confirmation. He introduced in Hesse the Formula in which the minister, as he lays his hand upon the child says: "Receive the Holy Ghost, safeguard and shelter against all malice, strength and help toward all good, from the gracious hand of God the Father, the Son and the Holy Ghost. Amen." Bucer.

Andreas Hyperius, according to Achelis,* teaches that while in baptism only the forgiveness of sins is given, in Confirmation, by the laying on of hands, the Holy Ghost is given. Andreas Hyperius.

Vilmar, a noble, consecrated, confessional Lutheran of last century, who harbored sacerdotal views of the ministry, also taught that in Confirmation the Holy Ghost is given by the laying on of hands. This Romanizing idea is closely connected with his hierarchical idea of ordination and the ministry.† Vilmar.

Others who do not share these views of Vilmar on the ministry yet seem to place a sort of a magical

* "Practische Theologie," p. 38.
† See "The Lutheran Pastor," p. 109 f.

effect in the laying on of hands. They seem to believe and teach that on whomsoever the pastor's hands are laid he is by virtue of this magic touch, without further consideration, fit and qualified to receive the Lord's Supper.

Laying on of hands.

All this we believe to be thoroughly unscriptural, Romish and ruinous to souls. There is not the least warrant for the theory that grace can be conferred by the hands of pastor, priest or bishop. The miraculously endowed Apostles could confer charismatic gifts by the laying on of hands. Their uninspired and unendowed followers could not. The laying on of the confirming hands can at best indicate that the prayers, the promises and the blessings accompanying the act are surely meant for him whom the hand touches. In that sense the hands are aids for the subjective reception of the grace prayed for, promised and conferred by the Word. It is here as everywhere the Word that offers the grace and actually confers it where the recipient does not resist, but submissively and believingly allows that spirit-hearing Word to enter. This is the only evangelically-admissible view of the meaning of the laying on of hands, and this is enough.

As we have elsewhere written: * "This simple and appropriate ceremony we call Confirmation. We claim for it no magical powers. It is not a

* "Way of Salvation in the Lutheran Church," p. 93 ff.

Sacrament. It adds nothing to the Sacrament of baptism, for that is complete in itself. The confirming, strengthening and establishing of the catechumen in grace is effected primarily alone through Christ's own means of grace, the Word and the Sacraments. The Word has been applied to mind and heart all along from tenderest childhood. It is now brought home in the review and admonition of the pastor, amid specially solemn surroundings. The previous administration of baptism and the perpetual efficacy of that Sacrament are now vividly recalled and impressed. And this unusually impressive application of the power of Word and Sacrament confirms and strengthens the divine life in the catechumen. Thus the means of grace do the confirming, or rather the Holy Spirit through these means. Instrumentally the pastor may be said to confirm, since he, as Christ's ambassador or agent, applies His means of grace.

Confirmation —what it is.

"In still another, though inferior sense, the catechumen confirms. He receives the offered means of grace, assents to their truth and efficacy, obtains divine virtue and strength through them, and with this imparted strength lays hold on Christ, draws nearer to Him, is united to Him as the branch to the vine, and thus confirms and establishes the covenant and bond that unites him to his Saviour.

"We do not claim for this rite of Confirmation

a 'thus saith the Lord.' We do not claim that it possesses sacramental efficacy or that it is essential to salvation. . . . We believe it to be in perfect harmony with the whole tenor and spirit of the gospel. . . . We can find it in all its essential features in the pure age of the Church immediately succeeding the Apostles. In some form or other it has been practiced in the Church ever since."

Like many other good institutions this one also has been abused. In German and Scandinavian countries it has shared in the inevitable evils of the State Church. Where the State made it compulsory it often degenerated into a mere formality that must be gone through with; the sooner and the easier the better.*

Abuse of Confirmation.

"Being necessary to citizenship, it became also a badge of respectability and a mark of one's standing in the community. To neglect it was not only a civil misdemeanor, but also a social disgrace. . . . Confirmation is regarded as a kind of a graduation from religious instruction. The confirmant is promised a new suit, a new dress, a watch, or both. After Confirmation there is a feast for those confirmed, and it is not unheard of that they have a social dance. Where such views and customs prevail, the children naturally want to be confirmed that they may be through with the drudgery of preparation and get

* Read carefully Chapter XIII., "The Lutheran Pastor."

the benefits that accompany and follow the ceremony."

Unfortunately many of these abuses connected with Confirmation have been transplanted from the State churches of Europe to our land.

Here, too, in many of the foreign-speaking churches, we find the graduation idea; the being done with instruction and learning idea; the tendency to give up Sunday school and church attendance after Confirmation; the keeping the mind and heart of the catechumen on the new clothes, the dress parade; the laying of the chief emphasis on intellectual acquirements and the neglect of the heart. To some of these things we shall return when we consider what constitutes fitness for Confirmation.

The above abuses are by no means constituent parts of Confirmation. They are worldly accessories, brought into connection with this blessed rite in worldly periods, by worldly congregations and pastors. They cause our earnest English Lutheran pastors much perplexity and heart sorrow. They have much to do with the serious losses of the confirmed ones. We know of foreign-speaking congregations where those confirmed were not considered members of the congregation. To become such they were required to make special application at some subsequent time.

When freed from these abuses, so foreign to the

true idea of Confirmation, it is one of the most beautiful, blessed and impressive ceremonies of the Church. There can be no more befitting, touching and solemn ceremony of admitting the children of the Church into full communicant membership than Confirmation, when rightly conducted. Who has not witnessed this never-to-be-forgotten ceremony? And what could be more interesting, significant and soul-moving than to see a band of young, well-instructed and consecrated disciples encircling the altar of the Church, confessing their faith and bowing their knees to their Saviour amid the prayers and benedictions of the congregation? In concluding this chapter we quote again from "The Lutheran Pastor": *

Confirmation a blessed ceremony.

"Let the pastor prepare himself thoroughly for the solemnities of Confirmation day. It ought to be a day never to be forgotten. A festive solemnity and a thankful seriousness should pervade the whole service. Everything should be clearly understood by the catechumens. The girls should come forward and kneel without hats. If any are to be baptized they should be placed at the end of the row. All should be in the places reserved for them, in good time. The hymns, lessons and prayers should be suited to the occasion. The sermon should breathe the spirit of loving solicitude for the young

* P. 318 f.

disciples. It should contain most earnest and pointed warnings for those in the audience who have forgotten their Confirmation vows. Parents and friends should be admonished of their duty to help the confirmed to remain true. All the members should be exhorted to welcome into their fellowship, to pray for and help these new communicants. The formula should be read slowly, distinctly and impressively. Before the free prayer for these particular youths it would be well to ask the whole congregation to pray also. Let there be no haste. It is a high day in the lives of these dear ones. It ought to be a high day for the congregation. Ah, these Confirmation days! How we recall their prayers and benedictions and tears! Shall they ever be forgotten? Should not the memory of them be like the ringing of heaven's chimes to recall the wanderer? Let the pastor make the most of them."

CHAPTER XII.

THE CATECHIST'S QUALIFICATIONS.

Model Catechists, like model pastors, are rare. Men may be good preachers and poor Catechists. They may be successful in pastoral work and fail in their catechetical functions. Qualifications are needed. Some are natural, others can be acquired. All can be improved. We can divide the qualifications into the personal and the professional.

What, then, must the good Catechist be? And what must he know? He must be, first of all, a devoted Christian. It is not enough that he be an ordinary Christian. As more is expected of him than of the average everyday Christian, so more is required of him in his personal, spiritual character.

A good Catechist.

One thing is very significant and should be matter of the deepest concern to him who would excel as a Catechist. And right here let us again emphasize that every minister of Christ should have a burning zeal, a sanctified ambition, an ambition purged from self-seeking, to excel in His service, to be the very best preacher, *seelsorger* and Catechist that it is possible for him to be. He should covet earnestly the best gifts. A minister who is satisfied, if he can carry along his work in the easiest

possible way, satisfied if he can hold his place and have his bread, will have a heavy account to render. The one significant and serious thing for his prayerful consideration is the fact that before Jesus reinstated the fallen Peter, before He commissioned him to feed His lambs, He asked him to answer the searching question, "Lovest thou me more than these?" The Master repeated the question. He probed deeply, and not until Peter, humbled and grieved, looked up into His face and out of the innermost depths of his warm heart repeated, "Lord, Thou knowest all things: Thou knowest that I love Thee," was Jesus satisfied to have him officially feed His lambs, His sheeplings, His sheep. Love to Jesus; personal love; experimental love; love out of a penitent, believing, longing heart; love like Peter's, felt in the heart, confessed with the mouth, ready to serve, ready to suffer; this is the first and great qualification. Without love all other gifts and graces are sounding brass, tinkling cymbal, nothing. Out of a heart, broken by penitence, healed by faith, burning with love, with upturned face and soulful voice he must be able to sing:

First qualification—love to Jesus.

> "I'll go where you want me to go, dear Lord,
> I'll be what you want me to be."

Another qualification of the good Catechist is that he must be a lover of children. There are men who

have an aversion to children. They are uncomfortable when children are near. They have only annoyed, unkind, if not scowling looks for them. It is a question whether men who have and harbor such a nature ought ever to become fathers. They are certainly out of place in the office one of whose chief functions it is to feed Christ's lambs.

Second—a lover of children.

The good Catechist finds pleasure in children. He delights to gather them around him. Their liveliness, their curiosity, their prattle, their very restlessness and mischief are sources of unfailing interest to him. He finds joy in studying them, in winning them, in entertaining them. He has patience with their childishness. He directs and helps their impulsiveness. He enters into their interests. He becomes a child among children. He has a warm place in his heart for the boy. He does not censure the boy for brimming over with vitality and energy. He knows that this is a part of the healthy boy's nature. And when that boy's restlessness and mischief and explosive energy are trying and vexing in themselves the good Catechist still loves him. Instead of shunning him, he cultivates him and studies how to win him. He loves children. He loves that unique, vivacious, mischief-loving and trying species—the American boy. He studies that boy, he chums with him, he wins him, he directs that ebullient energy. He makes a man of him. Blessed

is the Catechist who knows and loves and wins and holds the children, especially the boys.

Third—a lover of teaching.

The good Catechist must be a lover of the work of teaching. Realizing that teaching is imparting information, with a purpose, he delights in the labor. There is a peculiar fascination in the imparting of information. The telling of some new thing is the essence of gossip. The gossiper who tells news, imparts information. He teaches. Whether man or woman, he dearly loves this teaching. He would often rather thus teach than eat. The sensation of telling what the hearer does not know is one of intense delight. And if this imparting of information in ordinary gossip and conversation is a source of pleasure, why should it not be much more so when the very best, the highest, the heavenly truth is imparted, and when it is imparted not for the selfish gratification of the teacher, but for the purpose of making the recipient of the information better and happier for the life that now is and for that which is to come? Yes,

> "To teach the way of life and peace,
> It is a Christlike thing."

And yet there are pastors who say, or feel if they do not say, "I hate catechising." May they not have missed their calling? Or have they allowed themselves to become so cold, so worldly, so sluggish,

that they have lost their first love, that their erstwhile zest is gone, that they are like trees that are dying at the top? Gray hairs are here and there upon them, but they know it not. May God help them to be zealous and repent, to strengthen the things that remain, that are ready to die. The good Catechist must love the work of catechising, find joy in it and be sorry when it is over.

What a good Catechist must know.

Having seen what the good Catechist must be, we inquire next into what he must know. We have said elsewhere that the good minister ought to know everything. But he cannot know it all. Then he should ever strive to learn more and more and to come as near to perfection in knowledge as possible. Since he cannot learn all, he should ever learn what he needs most for the efficient exercise of his high and holy calling. He must be wise in his selection. All this is vitally important for the Catechist. We can merely hint here at the most necessary things for the Catechist to know.

Bible truth.

We naturally begin with that which must ever form the basis and bulk of all his teaching, which is Bible truth, truth wisely selected, properly ordered and naturally adapted to his pupils. In order thus to select, arrange and adapt, he must know his Bible from beginning to end. He must know the nature, purpose, progress and scope of God's full revelation.

He must have a clear perspective and understanding of God's history of redemption.

After he has this clear grasp of the Bible as a whole, he must know the content and intent of each book of the Bible. He must know what can be known of the date, the writer and those to or for whom the book was specially written. He must be at home in Biblical Introduction.

Bible facts.

Then, too, he must be familiar with Bible geography, antiquities and history. He should be at home in the Biblical theology of the Old and of the New Testament. He should have a clear understanding and clear convictions of the doctrines of the Bible, *i. e.*, he should know what the teaching is on every subject of doctrine and the relation of these doctrines to each other. In other words, he must have a clear comprehension of a sound, Scriptural system of dogmatics and of ethics as well. He must be a Bible student and scholar, love and constantly study his Bible, live in it and grow in it more and more.

Bible doctrines.

It goes without saying that he must know his Catechism. He must know its history and its contents. He must know it not only verbally and understandingly, but also experimentally. He must know that it is a book for the heart and life. That it teaches not only doctrines, but experiences. That it teaches every doctrine and practice experimentally.

Its explanation of the first Commandment is experimental, as is the explanation of every Commandment. We should fear, love and trust. We repeat, fear is an experience; love is an experience; trust is an experience. This experimental line runs through the whole book. When we come to the fifth and last part, the two questions that close this book of doctrine and devotion, emphasize the words "for you," as the chief thing in the Sacrament and as bringing the assurance of the forgiveness of sins to him who truly believes these words. This is experience. The good Catechist knows this beautiful and precious characteristic of his Catechism. He lives the experience which the book teaches. He prays his Catechism in his closet and in public. He knows it theoretically, practically and experimentally. It ought not to be necessary to insist that he know the words of Luther's parts by heart and can readily repeat them, word for word, line for line and answer for answer. The good Catechist knows how to be simple and clear in his teaching. He uses simple, Saxon, everyday words; words that the dullest can understand and that cannot be misunderstood. He makes his instruction so clear, that all know what he means. He realizes that he is not teaching a class of theological students, or a gathering of ministers or public school teachers, but children. The English Lutheran Catechist must be

Know the Catechism theoretically, practically, experimentally.

especially on his guard on this point. Many of his catechumens come from homes where no English, or only the most elementary everyday English is spoken. These pupils are not at home in English literature. They have but a limited vocabulary. Religious terms are especially strange to them. In teaching them as well as in preaching to them all scientific, bookish and class-room terms are to be avoided and only such homely words and phrases are to be used as the simplest use and understand. The good Catechist is a master in the art of simplifying.

Use simple language.

In connection with clear explanation the good Catechist must know how to use illustrations. The catechumens are not yet beyond the age when they love things more than thoughts. They are still attracted by and to the concrete. It is indeed a question whether any normal person ever outgrows this preference. To make his teaching attractive as well as clear the teacher must know how to illustrate the points he explains. Apt illustrations always help to explain. They convince and satisfy doubt. They also assist the memory. And with all this they interest, attract, please. But they must be well selected. Like our Saviour's parables, which are still the best illustrations that any teacher ever used, they must be taken from the realm in which the pupil lives and is at home. Illustrations from the domain of

Know how to illustrate.

abstract science, from classic art, from musty mythology, from ethnic religion, from the learned lore of fabled antiquity, are all out of place before a catechetical class. In a good illustration the unknown or partially known is made clearly known by showing its likeness to the known. A good illustration throws a flood of light over that which is dark. It thus puts the crown upon the teaching and upon the teacher. Of necessity the illustration must be brief. It dare not overshadow the truth to be illustrated. Sometimes it buries the truth taught so effectively that it is entirely forgotten and the illustration alone is remembered. Such illustrations do more harm than good. They hide the truth, instead of making it clear and prominent. Avoid them. The Catechist who is good at illustration has a great advantage towards making his lessons profitable and permanent and at the same time towards making himself beloved by his class.

Know how to apply truth.

The good Catechist, again, must know how to apply the truth of the lesson to the heart and life of each learner. He must show not only what the lesson means in itself, but also what it means to each one in the class. Each pupil must be made to see how this particular point of truth is to be used, for warning, for restraint, for encouragement, for comfort or help as the case may be. The lessons of the class should form the conscience of the pupil.

They should be so applied that he will place them before him when in doubt, in temptation, in discouragement or in danger. So will they become the man of his counsel and the guide of his life. Without application the teacher is teaching without a purpose. In other words, he is not teaching at all. True teaching, especially in spiritual things, is the imparting of information with a purpose. Application is the emphasizing of the purpose. It requires a graceful tact and delicate art to be good at application. It dare not run into preaching or exhorting. It may never be angry or harsh. It must always be brief, pointed and plain. Its tone must be kind and loving. Its appeal must be to what is good in the child. Its form should be encouraging and stimulating. It should generally be positive in form. Rarely should it be negative. Character is not built up on "don'ts." The good Catechist knows how to make good applications.

Know human nature.

As we have seen, the good Catechist must know human nature. He needs to be a psychologist; to know not only general psychology, but even more does he need to know child-psychology. He must know the child-psychology of the schools. This is very important and helpful for the understanding of the mental makeup, the mental activity and the mental development of child-nature. This study has become a fad in our day. While there is much that is

pure speculation and fancy in the teaching and writing of these specialists, there is also much that is suggestive and helpful to every teacher. The Catechist needs to study and get all the good he can out of these investigations. He will find much that will help him in his catechising.

Modern child-study defective.

But the Lutheran Catechist will always note a grave defect in modern secular child-study. It studies an unreal child. It postulates an imaginary child. It creates for itself a fanciful child, one that does not exist, a child that has no sinful nature. It is not the offspring of a sin-diseased stock. It does not come from fallen parents. The old truth that

> "In Adam's fall
> We sinned all."

is a myth, a fable, which this enlightened twentieth century has long since outgrown.

Know that sin is in the child.

But the Lutheran Catechist, while he might wish that the modern, rationalistic view were true, knows that is not true. He knows from the Bible, from history, from observation and from experience that the child is shapen in iniquity and conceived in sin, flesh born of the flesh, by nature a child of wrath. He knows the plain teaching of his Bible, from its beginning to its end, concerning sin. He knows that every child is infected by sin. This sin is a realistic part of the child's nature. It must be

reckoned with. Ignoring it will not banish it. A child-study that leaves it out is untrue. The Lutheran Catechist is a truer psychologist than Froebel, G. Stanley Hall, Professor James, or any of that class. And yet he can learn and should learn much from these men. He must know when and where and how to put in what they leave out. When he does this he is learning a true psychology.

Naturally the Lutheran Catechist, when he considers sin in the child, also considers the nature and efficacy of baptism, as it is so clearly set forth in his Catechism. And so the Lutheran Catechist studies and applies the science of child-psychology and it helps him greatly to be a good Catechist.

Know the environment of the pupil.

But he needs also to know the environment of each one of his pupils. Environment plays an important part in each life—often a most tragic part. It has an influence and a power that must also be reckoned with. The good Catechist will want to know and will take pains to know from what kind of a home, out of what kind of a life and up from what kind of an atmosphere each one comes. If he remains ignorant of this he will err in his estimates, make serious mistakes in his treatment, fail in making necessary allowance and often do grievous wrong to his pupils. Some of his pupils come from good, pure, refined Christian homes. Others come from sordid, impure, profane, dishonest, coarse and

cruel homes. Others again come from all the varying grades between these two. It is of vital importance that the Catechist know all that he can about this. He must know. He cannot be fair to his class without it. He cannot be just without it. He cannot properly either explain or apply the truth without it. But with this knowledge he will have a magic key to open the different hearts and minds. He will have a magic lantern to illumine the dark places in the hearts and habits. He will be able to be more earnest, more tender, more effective. He will be able to throw himself into each life more heartily and more enthusiastically. The good Catechist must know the environment of each and of all of his class.

Know pedagogics.

And finally, the good Catechist must know the history, the science and art of pedagogics. Before his class he is a pedagogue. How can he be a good one, if he knows nothing about teaching? If the State will not permit anyone to teach even the most elementary backwoods school without first giving evidence that he has studied and knows pedagogy, why should the Church send out men to catechise her children without this knowledge? Have not our theological seminaries made a grievous mistake in not having a good course of pedagogics as a necessary part of their curricula? Yes, the good Catechist must know pedagogy. He must know how others

have taught; what has been the secret of the successful ones; what the causes of the failures; what belongs to real teaching; to the personality of the teacher; to his demeanor before the class; to his management of the class; to his treatment of the various ages, characters, abilities and attitudes of his pupils; what belongs to a cheerful, yet firm and effective discipline; to explaining, impressing, clinching, applying the lesson. All these and many other needed things can be learned from a good course in pedagogy. The good Catechist needs to know pedagogics.

CHAPTER XIII.

THE CATECHIST GATHERING HIS CLASS.

The properly trained, equipped and qualified Catechist is ready for his work. He is eager for it. He looks forward to every new class with glad anticipation. How shall he get his class? Whom ought he to gather in for instruction?

As a matter of course he wants and expects the baptized children of the Church. They have become members of Christ's Church by His own initial Sacrament. They are in a peculiar sense His lambs. They are to be fed, nurtured, developed and trained so they not only may be and remain His, live under Him in His Kingdom, but also serve Him in everlasting righteousness, innocence and blessedness. For this they have been redeemed. For this redemption has been applied in holy baptism. For this they are called, gathered, enlightened and sanctified: That they might be His and also that they might serve. They are to be the future Church in which men are to find forgiveness and salvation and by which these blessings are to be brought to others also.

Gathers the baptized children.

The good Shepherd is not satisfied with the flock that has been gathered and saved. He has a will

and desire for the ungathered and unsaved. "Other sheep I have which are not of this fold. Them also I must bring, and they shall hear my voice." By the hearing of His voice they are to be gathered in. That voice is sounded out by His under-shepherds, His ministers, His Catechists. If there are other sheep, they have lambs. These are outside. Them also must He bring, through the under-shepherd.

The good Catechist, therefore, is not satisfied when he has gathered the baptized children of his congregation. He has an earnest care, a loving and longing solicitude for the other sheep and lambs. Them also he would bring. He is constantly seeking the lost and erring. He has a scent for every unshepherded lamb in his reach. In his canvass for his own children, whom he would gather into his class, he is on the lookout, inquiring and searching for neglected children and youth and older ones. How earnestly he seeks and pleads that he may get them into his class, have the privilege of instructing them and making them wise unto salvation. He who has no care for, and makes no effort for, the neglected is not a true under-shepherd, is not doing the work of an evangelist, is not making full proof of his ministry, is not a good Catechist.

Gathers the neglected.

As the good Catechist goes from house to house seeking out and persuading all such to come, he makes it clear that he promises no one Confirmation.

He is going to confirm only those who desire it and of whose fitness he is satisfied. In what that fitness consists we shall consider in a future chapter. But how could he know beforehand who is going to be fit? The instruction and the manner of receiving it are to bring about the fitness. When the course is finished and the final tests have been made, then and not till then does he promise Confirmation. Let him make this clear to all parents and to all outsiders, both parents and those who are invited to instruction, that he promises Confirmation to no one at this end of the line. No parent and no catechumen has a right to demand Confirmation. The Catechist who makes this so clear that it cannot be misunderstood, will save himself from some serious embarrassment in the future. By neglecting this important practical point many a Catechist has brought upon himself serious trouble.

Promises no one Confirmation.

On the other hand, in the canvass for members of his class, the good Catechist also makes it clear that no one who comes to instruction thereby commits himself to be confirmed. Should some not want to be confirmed at the end of the course the Catechist does not regret that he instructed them. He is thankful that he had the privilege. He has sown the seed. It is not necessarily dead because it does not bear fruit at once. It may spring up and bear fruit in future days. He dismisses such catechumens

Attendance does not commit to Confirmation.

at the end of the course with his prayers, his blessing, his most loving counsels. He has cast his bread upon the waters. He shall find it, or another may find it, after many days. Perhaps in another church, in another clime, at another time, the fruit will ripen.

In his canvass the good Catechist will gather all the information he can as to the families from which the children come. We have seen the important influence of environment and the need for the Catechist to fully understand it.

He will also do his best to enlist the interest of the parents in an earnest heart-to-heart talk with father and mother on the seriousness of proper catechising, on the pastor's need of the parents' interest, prayer and co-operation. They must be made to understand that if they take no interest it is likely that the children will take none. It should be earnestly impressed upon the parents that it rests with them whether the children will come regularly and be in their places promptly. It is their responsibility, their bounden duty, to take an interest in the lessons, to encourage regular, daily preparation, to inquire into that preparation and to assist in it. Impress it upon them that no Catechist can do his best without such interest and co-operation. The Catechist can counsel, admonish and exhort that at least half an hour be given every day to earnest preparation of

Seeks to enlist aid of parents.

the next lesson. But he cannot enforce this very necessary practice. The parents can. They can and should use inducement, assistance and parental authority. They must understand that there can be no progress and improvement such as the Catechist desires, where there is no home preparation, or at best, a hasty skimming of the lesson immediately before leaving for, or on the way to class. The parents as well as the children must understand that the right result cannot be reached unless there is a part of each day scrupulously given up for such preparation. The parents must also be reasoned and pleaded with to give the pastor their earnest and prayerful assistance in bringing about and increasing heart-fitness.

Limitations of parental authority.

The parents must also understand where their authority ends. They have not only the right, but the duty to insist that the children prepare and attend regularly. They must assist the pastor in compelling proper behavior. But all this in the true Christian spirit. They dare not provoke their children unto wrath. If they are the right kind of Christian parents they will use only the compulsion of love. Religion cannot be commanded or beaten in with the rod. No authority can force religion into the child. Even God has so ordained that He cannot do it. He pleads, calls, influences, exhorts and commands. But He does not force. The parents dare

not command their children or demand of the pastor that they must be confirmed. The baptismal vow was not consciously voluntary on the part of the child. The Confirmation vow, as we have already seen, must be voluntary. Its very meaning is gone, if it is not taken intelligently and with free will. It becomes a mockery, a pious fraud. The good Catechist will see to it that the parents understand that here their authority ends.

Special sermon in advance.

It is well for the pastor also to preach a special sermon every year several weeks before he starts each class. In this sermon he should set forth the need of religious instruction, especially in our day, the Bible idea, the Church idea, and especially the idea and view of our own Church. He should show the importance and value of such a course for the child, for the family, for the Church and for the State. He should impress the fact that no other church has such a high appreciation of the child, such a clear understanding of child-nature and its needs, such an attractive and effective scheme in its view of infant baptism and Christian nurture for supplying the needs as has our Church. He should plead for the interest, the co-operation and the prayers of the congregation, especially of office-bearers and parents, in making the most of the good old custom of catechisation. Thus the sermon and the canvass should support and supplement each

other. The sermon should precede the canvass and the canvass should clinch and carry out the intent of the sermon.

Before he announces the starting of a new course of instruction the pastor must determine in his own mind the time and place for the meetings.

Place. The place, as a rule, is the most suitable, available room in the church. In exceptional cases it may be better to meet elsewhere. Small classes may meet in the pastor's study or in some other private house.

Time. The time is not always so easily determined. The time of year is usually from autumn till Easter or Pentecost. Better the latter, as it gives more time, and all the time is needed.*

As to the day or days of the week, this will depend on the opportunity and convenience of the class as a whole. But it dare not be left to the choice of the class. This would cause division and dissatisfaction. The Catechist must carefully make up his mind and then announce the time. The attendance of public school must be considered. We do not believe that the State schools will ever give up part of their time for the Church.† Neither can

* On the sparsely settled prairies of the Northwest, with its killing cold and burying blizzards, it is, of course, unadvisable to have catechisation at this time of the year. Common sense teaches that the time for instruction is summer and the time for Confirmation late autumn.

† See a full discussion of such a proposal in "Religious Education and the Public School," by the Rev. G. U. Wenner, D. D.

it be expected that our catechumens lose part of every week's school time and so lose their standing in their classes. We must reckon with the public school as it is. Our classes must meet when our children can be present, without being absent from public school. Saturday forenoon or afternoon will generally be best.

Frequently the Catechist will find that all who would and should come cannot come at the same time. The children cannot come at night. Others are employed during the day and can come only at night. For these a night class will have to be arranged. The zealous Catechist will be glad to do the extra work which this entails.

Occasionally he will find some who cannot attend class at all. These he will have to instruct privately. They may be fathers or mothers, too tired to come or ashamed to take their places in class with boys and girls. An unnecessary cross ought not to be laid on them. The pastor should gladly go to them. On account of age and mental habit it may be next to impossible for them to memorize. There are pastors who have so little common sense that they refuse to receive such persons into the congregation, unless they commit and recite the Catechism. Like the Pharisees of old they would bind on heavy burdens which neither they nor their children would be willing to bear.

Private instruction.

The good Catechist knows how to make allowance. He will be thankful if he can get such people to have an intelligent comprehension of the most essential teachings of the Church concerning sin, grace and the means of grace. They can often get more good from reading a good explanation than from following the questions and answers of the Catechism. Let the pastor put the right book into their hands.* And so the good Catechist suits his own time to the best convenience of all, who are willing to be instructed, and, in the good sense, gladly becomes all things to all men, if by any means he may save some. Such a Catechist will always find people to instruct and will find joy in his instruction. And surely his labor will not be in vain in the Lord. He will have souls for his hire.

What explanation?

When he announces his class, he will also announce his text-book. What explanation of Luther's Catechism shall he use? Their name is legion and still there are more to follow.

The good Catechist will want on his book shelf, for his class preparation and private use, Spener's Explanation, Loehe's, Dietrich's, Stump's, Reu's. But we do not advise any of these for class use, though we would make no law on the subject. The Augustana Synod's English Explanation is excellent

*It was partly to reach and assist such people that the writer of this wrote "The Way of Salvation in the Lutheran Church."

for class use. Among Norwegians there is nothing to be preferred to Pontoppidan's Explanation, which is based on Spener's. The pity is that we do not have a translation into simple, Saxon English. Bishop Laache's abbreviation of Pontoppidan is also good. The English translation is much better than that of Pontoppidan. For ourselves we have found our best satisfaction in late years in the use of Dr. Trabert's clear, terse, idiomatic questions and answers. But let everyone be fully persuaded in his own mind and use that explanation which will bring about the best results in his work.

Let the Catechist always have a good supply of his chosen text-book on hand. Let him announce that the books can be secured from him. Let him sell them at cost to his catechumens. It is a shame to try to make gain for himself in supplying Catechisms or any other church books to his people. Should there be some so poor that it would be a burden for them to buy, let the pastor donate books to them. He is everlastingly preaching to his people to give. He ought to be the most liberal giver of all.

And so he has gathered his class. All things are ready for them. He eagerly looks forward to the first meeting. The conduct of the first meeting we shall consider in the next chapter.

CHAPTER XIV.

THE CATECHIST BEFORE HIS CLASS. THE FIRST MEETING.

Things that count.

The hour for the first meeting of the new class comes. The meeting place must be ready and open in good time. The place should be clean, comfortable, cheerful. The Catechist should be on hand not only at this meeting, but at every meeting fifteen or thirty minutes before the time set for beginning. The time of waiting need not be wasted. It will be valuable for final preparation. He should greet everyone cheerfully when he arrives, see that all are put at their ease, that wet or cold feet are attended to, and that no disorder or mischief be started before the opening. It is easier to prevent than to quell disorder.

The Catechist should be at his best. First impressions count. A good impression made at the first meeting will count through the whole course. He must know how to be cheerful without descending to the undignified, the irreverent, the trifling. He should never allow himself to have a forbidding mien or tone. He should never be cross or harsh. He should never scold. This applies to every meeting, but is specially important for the first.

Let him begin promptly on time. Impress the fact that you will always begin on time and then live up to the rule. Call the class to order. Wait till there is perfect order. If one is whispering, say quietly, "John, or Mary, we are waiting." In a quiet word remind them that all are to pray with you. Then say, "Let all arise and pray." Pray a short, free, earnest, direct prayer, giving thanks for the privilege of studying together what alone can make wise unto salvation; praying for assistance and guidance for this particular lesson, for the class as a whole and for each member; for any that may be sick, in temptation, danger or distress; for the forgiveness of sin and for deliverance from sin for this life and for the next. Should there be whispering during prayer, stop, look at the whisperer, say nothing, and go on with your prayer. After the prayer say quietly how sorry you are that someone forgot and was irreverent. Don't scold.

How to begin.

If you can lead the singing and have a few good voices in the class, it is well to sing, not more than two or three stanzas from a familiar hymn. Better not sing than sing a solo. It would be well to insist that each member of the class own a Church Book as well as a Bible and bring both to class along with the Catechism each time. If, after the prayer, a few minutes, not more than five or eight, can be taken regularly for the explanation of the Church Book,

its table of contents, the Common Service and some of the best hymns, it will be a blessing to the class.

Keep a roll.

Then make up your roll. Put down the names in alphabetical order. Have a blank book which is convenient for marking absences. You need not mark those present. To be present is taken for granted, to be absent needs to be noted. Have a kind word, a word of welcome, for everyone who has not yet had it. If there is sickness in a family, inquire kindly when you come to the name of a member of that home. Let all feel that the pastor is interested in them, is their friend and the friend of their families.

After the roll is made up, inquire how many have Bibles of their own. See that each one gets a good one. If any are too poor to secure Bibles and Church Books of their own, and if the pastor cannot donate all that are needed, he should see that the congregation promptly supply the need. The Catechist should also take a part of each session, as much as is commended for the Church Book, to teach the class the order of the books of the Bible. This will require pedagogic skill, constant drill and repetition. Teach

Three needed books.

the books of the Pentateuch first, then the historical books, then the poetical, the prophetical, the Gospels and Acts, the Epistles. This will require constant review. It is important. Catechumens must be able to handle their Bibles. Test them often by having

them look up passages. This is for every meeting.

To come back to the first. After the Catechist has ascertained who has and who does not have the three needed books and arranged to supply the lack, he will give his class a well-prepared, free and informal explanatory talk.

He will explain the purpose of the course of study before them. He will show them that they are to learn what God wants them to know, that they are not only to know what God teaches, but they are to learn to live up to it. This course is expected to be the beginning of an earnest endeavor to grow into a stronger and closer discipleship with Christ. They are to grow in grace as they grow in this knowledge. They are to have an ever-increasing desire and determination to love Christ, to live for Christ and to labor for Christ. He reminds them that to make the course profitable for all he must expect regularity, promptness and valid excuses for absence or tardiness.

Explanatory talk.

He must tell them very firmly and impressively, though kindly, that in class he will insist on attention and order, that he cannot and will not teach without order, that if there are any who are not willing to behave and obey as he desires they cannot be in the class. These necessary principles he must carry out without hesitancy or variation.

He must make clear to the members of his class

what he expects from them at home. He must urge upon them the importance and necessity of daily devotional Bible reading, of forming regular habits of prayer, of praying for God's blessing on the study of the Catechism and the attendance of class. He expects from each one diligent, daily preparation of the lessons assigned. Let him impress the fact that they cannot play or bluff their way through, that it means study, preparation, repetition, self-quiz, review; that they must rigidly set apart a portion of each day for these lessons and be in earnest in improving them, that no one can take the course by depending on a hurried skimming over of the lesson just before starting for class. He cannot make this point too impressive.

Home devotions and preparation.

Again, let him enforce the point, which will come up in lesson after lesson, that their purpose should not be to get through and be confirmed, that Confirmation without earnest and fruitful preparation would be an empty ceremony, and that he promises Confirmation to no one before the course is ended and the final test is had. They are to take this course that they may learn God's truth, that they may understand it, that they may have an ever-deepening experience of its power and preciousness.

Purpose of course.

Assure the class that you anticipate pleasant meetings, that they will be pleasant for everyone in the class who will do his part faithfully. Dwell on the

pleasures of the course. Speak of the value of the course for the whole future, show how it has always brought blessing where rightly used. That no one had ever regretted it, but many lament not having had the privilege. Give examples. The writer of this used to tell his classes of a blind woman, whom he knew, who found light and comfort in her darkness by repeating to herself Luther's Catechism. Of another woman who had become so childish in her old age that she did not know her own children, and how the writer once overheard her going over the shorter Catechism—she was a devout Presbyterian—beginning with the first question and answer, then the second, and so on. Poor soul! she didn't know her own children and could get no comfort from them, but she knew the Catechism that she had learned three-quarters of a century ago and found comfort and peace in its old lessons. It is said of Andreæ, one of the framers of the Formula of Concord, that when he was very old and childish he imagined himself a boy again. He would call to the companions of his boyhood to come and have a game of ball. Again he would say, "Boys, do we know our Catechism lesson?" Then he would repeat question and answer from any part of the book, most frequently from Luther's Explanation of the Apostles' Creed. And so the treasures of the Catechism, when engraved on the memory, remain as a

Pleasure and value of course.

sweet solace and stay when earthly comforts fail. Examples encourage the class.

Faithful attendance.

And, finally, impress upon the class that you expect everyone to be faithful and regular in attending the Church service, the Sunday school and the Luther League. Show them that if they neglect these services they show a lack of taste and interest in holy things, which does not recommend them for Confirmation; that if they do not habitually attend now, they will not be likely to do so after Confirmation, and that you should not want to confirm anyone who would not expect to attend all these services after Confirmation.

Have the catechumens sit together in a front seat in church. If the class is large, appoint a member to keep an attendance roll at church. Inquire into this roll at your class gatherings and speak of the importance of church attendance frequently. Assign

Directions for next lesson.

the lesson for the next time. Explain what you want them to memorize and show how you want them to study the rest. It might be well to assign weekly portions for the daily Bible readings. Do not make them too long. Do not assign too much anywhere. Not how much, but how well, is a good pedagogic principle.

After another brief prayer, in which you pray for a blessing on the hour spent together and on the lessons received, dismiss the class with a kindly good-bye.

CHAPTER XV.

THE CATECHIST BEFORE HIS CLASS. AN ORDINARY REGULAR MEETING.

On the opening and closing devotions the principles laid down in the former chapter will apply to all ordinary meetings of the class. The principles are the same, the method will vary with the varying conditions and needs. The good Catechist, like the good preacher, will always be timely. He will know how to apply unchanging principles to the conditions and needs of the hour.

We would again remind the Catechist that he is to have himself well in hand, is to be prepared in mind and heart, is to be there in time to greet each one as he comes and to prevent incipient, disturbing forces, is to be calm, kind and cheerful. It is well to call the roll before and not after the lesson. This custom is an incentive to promptness. In the roll-call let him ask after absentees, sickness in families, and other matters that call for interest and sympathy.

Conduct of regular meetings.

When perfect order is secured after the devotions and the brief opening drill on contents and use of Bible and Church Book, as recommended above, let him have a very brief and stimulating review of the main truth and trend of the last lesson. Here a few,

Review.

a very few apt questions, intended to refresh the memory and clinch the truth are in place. By a skillful review of this kind he will link the last lesson to the one before the class. He will thus put into practice that pedagogic principle called apperception, so much emphasized of late by the followers of Herbart.

Now let him go forward with the lesson in hand. Let there be no careless delays, no idle pauses which are sure to encourage listlessness and disorder. He must get attention to start with. He must hold the attention. If he lets it lag he loses his grip on his class. He must keep their minds interested and intent on the lesson.

Attention and interest.

Much useless discussion has been had on the question whether attention must precede interest, or interest attention, and on the question of the relation of the one to the other. Labored argument has been had in favor of the necessary precedence of the one or the other. Taking a common sense view of the matter, we believe that such argument is useless. Attention and interest go together. They cannot be separated. You cannot have the one for any length of time without the other. A demanded and forced attention without interest is barren of results. When you call for order and wait on order you get attention. Now at once give them something to attend to. Get them interested. Attention opens the door

for interest and interest holds fast the attention. Profitable attention at once merges into interest. Attention may be, and in children doubtless is at first an effort. The conscious effort of the will is in it. When it merges into interest it becomes unconscious and in that sense involuntary. Then it is fruitful. It is this interest that the Catechist wants to have and to hold. To this end he must keep all busy. How can he do it?

Having first secured order, held it through roll-call, devotions, Bible and Church Book drill, he must go rapidly into the lesson for the day. He will ask first a few questions that are not in the book, as to what the last lesson was about, what was of special interest in it and such like. He will repeat his question clearly and have it understood that the one named is to answer. He is never to question by rote or in the order of the sitting. Such a custom is an encouragement to inattention and cheating. But after he has asked his question he will call on one here, one there, one elsewhere, as he names him, to answer. His eyes will constantly take in the whole. He will notice every disorder, distraction, mischief, whispering, noise. He will ask the inattentive and disorderly one for an answer. That one may say, "What is the question?" The teacher says, "I asked the question clearly; if you had paid attention you would have heard." This practice of asking the

Questions—method of.

question and then quickly calling on the inattentive one for an answer is wonderfully effective towards maintaining general interest and good order. For other reasons also the practice of skipping about for answers is commendable.

The Catechist needs to be guarded also against favoring the brilliant and forward ones in the class. They often need to be held back and repressed, lest they monopolize the time of the teacher and discourage the rest of the class. Let them understand that they are not to answer until they are named. Let the Catechist rather favor the timid and the dull.

Ask them easy questions, encourage and help them, show them that they can answer. They will be glad to do so. Ask the harder questions of the brighter ones. To whomsoever much is given, of him also much will be required. Remember also that some have encouragement and help at home, others have none. Make allowance.

After a few connecting and introductory questions of your own, turn to the questions of the book. To these link your own questions. Your own should further elucidate, develop, illustrate and apply those of the book.

Sequence of questions.

The need, the nature and the form of the questions to be asked we have considered above. It is not necessary that we repeat here what we said in Chapter VII. We would again impress the im-

portance of the sequence of the questions. They should follow each other in natural and logical order. The negative should come before the positive. False conceptions and errors should be disposed of first. When the false has been put out of the way, the true should be implanted, made clear, impressed and applied.

Here we might also inquire into the place of the so-called Socratic questions in the catechetical class. We certainly cannot use them in the sense and for the purpose that they served Socrates. He used them with telling effect for his own purpose. He dealt with natural, innate truth and its development and application. The truth whose germs lie hidden in the mind of the natural man, which the natural mind can recognize, grasp, expand and apply, this was the material on which Socrates brought his method to bear. He wanted his pupils to learn to use the powers of their own minds correctly. He wanted them to think cautiously and clearly, to reason correctly, to conclude rightly. Dealing with such truth as is indigenous to the human soul and with such powers as belong to every normal mind, Socrates rendered a most valuable service to his own and to every succeeding age, by his original, unique and far-reaching method. Every Catechist, every preacher, should have a clear comprehension of the Socratic method of teaching.

Socratic questions.

Divine, saving truth.

But the Catechist is not dealing with the natural alone. He is dealing with the supernatural. The truth which he teaches is not native to the natural man. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned." Read 2 Cor. 2. But the things which the natural man could neither originate out of himself or of nature, God has revealed. It is this revealed truth—truth which neither the philosophers, nor sages, nor princes of this world knew—with which the Catechist deals. Since this divine, spiritual, saving truth is not in man by nature, it cannot be drawn out of or developed from his inner consciousness. It must be put into man before he can have it. And this is the Catechist's business. He is to take the things which God makes known and offers in His Word and give them to his pupils. He is to so implant, instill, lodge and impress God's truth that the pupil receives, accepts and assimilates it into his very being. He puts it into his mind, into his heart, into his life.

After he has first imparted the truth in the memory of the pupil, then there is something in the mind which was not there before. On this something he now goes to work. On this he can bring his Socratic questions to bear. If he knows how to rightly use them, he can, through them, make the pupil more

fully understand, appropriate and apply them. Through skillful Socratic questioning the pupil gets a clearer and firmer grasp of the truth and of its bearing. He gets visions of its attractiveness, its usefulness, its power. It becomes more and more interesting. Its many-sided relation to other truth is seen. It becomes more and more precious. It is loved for what it is and for what it does.

In using the Socratic questions let the same method be followed that is recommended above for the other questions. Ask the question first. Then name the person from whom you want an answer. Ask the easier ones from the less able and the harder ones from the more ready and able. The Socratic method can be used effectively to curb the too forward and conceited ones. Use it as Socrates did, to show them their ignorance and teach them the needed humility. If the pupil asked cannot answer correctly, ask another, and if after several attempts you fail to get what you want, ask how many in the class can answer. Then select one from the raised hands and let it be understood that no one is to answer till named. After you fail to get a satisfactory answer from an individual, you may say, "Will anyone answer?" Repress firmly the would-be smart answers, all answers that are intended to raise a laugh. When you cannot elicit the right answer, then give yours. Give it so clearly, that it

How to use Socratic method.

cannot be misunderstood. Then quiz again to get the right answer from those who failed or gave the wrong one. Do not pass the point until the class has understood and appropriated it. When thus properly used, the Socratic method can be effectively used to make clear what has been memorized and to so lodge and clinch the truth that it will never be forgotten. This we believe to be the place and use of Socratic questions in catechising.

At the close of the lesson let the Catechist give a brief résumé of what has been studied in this hour and how it should help all to be better Christians. Then give a résumé of the next lesson, pointing out the things of special interest and importance.

Dismissal.

Close as indicated with a short, free prayer, praying for a blessing on the time spent together, on the lesson learned and commending each and all to the guardian care of the heavenly Father, to the redeeming love of Christ and to the sanctifying grace of the Holy Spirit. End with the Lord's Prayer in unison. Dismiss with a pleasant word and the hope of all coming next time.

CHAPTER XVI.

THE CATECHIST BEFORE HIS CLASS. GENERAL SUGGESTIONS.

Many a Catechist's work and many a catechetical hour fails of its proper fruitage because of seemingly small mistakes in the conduct of the work. A chapter of practical suggestions, therefore, will not be amiss.

1. We have shown that it is of vital importance to have the interest and co-operation of the parents. They ought to be deeply interested in what their children are being taught, how they are being taught and how they receive the teaching. Let the pastor, therefore, not only invite, but earnestly urge the parents, both publicly and privately, to attend. They will thus know what the training of their children is, but they will also carry home important and helpful lessons for their own spiritual life. Not all can come. Some can come now and then, others do not care to come. But the coming of some, even occasionally, will do good. It will do good to them. It will do good to the class and it will do much good to the teacher. He will be encouraged. He will prepare himself more thoroughly, he will do better teaching.

Parental attendance.

2. As to the length of each session. The good Catechist wants all the time he can get. He feels that his time is all too short. And there is too often a senseless fear of making the hour too long. The same children will sit in the public school for five or six hours daily for five days in the week. They think they are terribly abused if they are kept for two and one half or three hours in catechetical class once or twice a week. This feeling ought to be discouraged in the start. Parents and pupils should be given to understand that this course of instruction is a serious business, and that it means work, earnest, hard and continuous work. A period of two hours for the daylight classes is short enough. Better get as nearly three hours as possible. The evening classes will have to be shortened according to circumstances. Let the Catechist not be afraid to ask for service and for sacrifice. People prize that which costs something in labor or in means. They esteem lightly that which they get too easily.

Length of session.

3. The Catechist cannot do good work unless he has good order in his class. He must insist on perfect order. This is specially important during his first meetings with his class. If he once loses his grip and the class becomes disorderly, it will be hard for him to regain it. If he secures perfect order during his first hour he can maintain it.

Good order.

Let him always be in his place ahead of the first

arrivals, speak a kindly word to each one and have them all take their places and get busy with their books. If they gather ten minutes before he appears they will start all sorts of mischief and it will be doubly hard for him to compose and hold them. He should never scold. If he shows anger he loses his grip. The class will not respect him. He has lowered himself, and henceforth is weak. The majesty of calmness is needed. It compels respect. Firmness—serene and kindly firmness—wins. A silent, searching look at the restless, whispering or laughing one will generally suffice. Sometimes a calm, severe word of reproof may be necessary. But don't scold.

Should there be disorder during prayer, stop and look at the offender, and then finish the prayer. A word as to the sin of irreverence, after or before the devotions, may be in place. During the course of the lesson the Catechist should have his eye on all the class, notice every inattention and disorder, and, as already suggested, spring his questions promiscuously, especially on the inattentive. Let him never forget that he cannot do good teaching without good order.

4. We have already spoken of the use of the Bible. Every pupil should have one and bring it to class every time. Home readings should be regularly assigned, and all should be regularly examined

The Bible.

on what they have read. The drill on the order of the books of the Bible should run through the whole course. Their knowledge of the order and location of the books should be tested at every lesson by having the pupils look up the reference passages.

More needed than mere knowing.

5. Remind the pupils at every lesson that mere knowing is not enough. Make clear and insist that the heart and will must be right. Get them to clearly understand what you mean by the heart being right, show them again what the sinfulness and damnableness of sin is, what hatred of and sorrow for sin mean. Use illustrations of other sorrow and hatred. Portray the experience of these emotions. Make them real and show what real sorrow for sin is, what real hatred of sin is, what real desire for forgiveness and freedom from sin is, what heart-felt confession is, what real prayer for a new heart and a right spirit is. Rest not till everyone understands what real, evangelical heart-religion means. Forget not at a single meeting that the instruction is but a means, that the end is fear, trust in and love to God in Christ.

6. How much shall the catechumen commit to memory? How much shall the Catechist insist on? What is the average? What the minimum?

These questions trouble the Catechist. They cannot be answered categorically. In general we still believe the old-fashioned doctrine, that the more

divine truth the child can store away in the memory the better. But all are not equally gifted. We do not believe what some teach, viz., that all memories are equally good and the difference in attainment lies in the using. We believe that there are strong and weak memories. What is easy for one child to commit is very difficult for another, and may be impossible for a third. The writer of this has frequently found children for whom it seemed a physical impossibility to commit Luther's Explanation of the first article of the Apostles' Creed.

Memorizing.

Then, too, not all have the same amount of time at their disposal, nor the same encouragement and help at home. For these things, also, the wise Catechist will make allowance.

Our advice is that the average catechumen commit to memory the five parts that Luther wrote, with as many Scripture passages as possible—always the most important first. And when one is found who for some of the above reasons cannot commit even this minimum, let the Catechist do the best he can to get such an one to understand the meaning of what cannot be memorized. Let such an one not be scolded, but kindly encouraged. Dullness and lack of opportunity will not debar from the kingdom of God, and should not debar from the communion of the Church. This applies also to such as are too old to memorize. To this we have referred above.

7. When it comes to the closing of the course, we advise one or more hours for a review of the text-book. In this review—to which the parents and members of the church council should be invited—the committed text should be repeated and impressed, together with such verbal explanations as have been instilled into the memory. This is the intellectual review. Let the Catechist be careful that he do not favor the bright or forward pupil. Let him be fair and gentle toward the dull and poorly favored one. Let him be well prepared for this review and make it impressive not only to the class, but also to the visitors. To the skillful Catechist this will be an evangelistic opportunity. Over the heads of his pupils he will speak many a word of admonition, of warning and of earnest reminder to those present, who have forgotten many of the old lessons.

A closing review.

8. At least one meeting of the class should be devoted to a Socratic review. To this, church council, parents and friends should be urgently invited. This is probably the most important, as well as the most difficult lesson in the whole course. For this he needs special prayer and painstaking preparation. In this review he is to probe not for memorized truth, but for assimilated and digested truth. The pupil is to tell, in his own words, what he knows,

A Socratic review.

understands and believes on each point on which he is questioned. In this review the teacher will see in how far he has succeeded in having the pupil make the truth taught his own possession, so really his own that he can at any time give it to others in his own words, discuss and defend it. Here the teacher will discover where he has been weak, where he has failed, and how much he still lacks of being a perfect Catechist. This Socratic review will always humble him and drive him to repentance and earnest effort for improvement.

In this review the teacher will find out how much his pupils can tell of the various uses of the law: what it means for the unregenerate and what for the regenerate, and how it should be used in the daily life of the child of God; the pupil will tell what sin is and what its fruits are, where it is unpardoned and unchecked by grace and godly fear and watchfulness; he will be able to tell what he knows of the nature of God, of His attributes, His work in creation and in providence, of His revelation of Himself, and of His will in His Word; he will tell of Christ, of His person, His work, His advent and its meaning to the unsaved and to the saved; he will explain what he knows of the Spirit, of His person, His operations, His means and methods, the subjective influences of these operations, the results of

accepting and of rejecting these divine influences.

And so he can go on and tell of prayer, its nature, its conditions, its relations to things temporal and to things spiritual, its application to each one of the seven petitions. The Catechist will see whether they are clear on prayer, whether they have Reformed or fanatical ideas, which are productive of so much skepticism. The teacher will thus go on and see how clear their own ideas are on confession, on baptism, on the difference between Lutheran, Baptist and general Reformed doctrine, on the Lord's Supper, what they know of the false views, of the Romish and the Reformed over against the true view.

An opportunity to evangelize others.

And here, again, is the pastor's opportunity to instruct, to evangelize the visitors. He may allow himself a wide range of application. He may dwell on whatever is most important to his own people. He may emphasize pet sins, Church going, Church support, danger of particular phases of worldliness, or whatever is most needed. The Socratic review is a difficult one. But it can be made a most blessed one for the Catechist, the class and the visitors, who should be many. There ought to be ample time for this review. The true Catechist will insist, as we have insisted all through this book, on knowing first, "What does this mean in itself?" and second, "What does it mean to me?" and third, "How can I

experience the full benefit of what it means to me?" Such a review is one of the crowns of the catechetical course. Blessed is the pastor who knows how to get the full benefit out of it all.

CHAPTER XVII.

THE CATECHIST DECIDING WHOM HE WILL CONFIRM.

Whom to confirm.

We have discussed the solemn rite of Confirmation. We have seen that it is not a divine institution, and, therefore, not necessary to salvation. It is of vastly more importance to instruct and fit for Confirmation than to confirm. Knowing this, the good Catechist is much more eager to teach the truth which sanctifies and to impart the knowledge which is life eternal than to lay on hands in Confirmation. He has as yet promised Confirmation to no one. He is, therefore, perfectly free to confirm or not to confirm. But he must decide which he will do. Though he has been careful not to promise, yet many parents and pupils desire Confirmation. The Catechist must decide whom he shall confirm. How shall he decide? On what grounds shall he base his determination? What are the true tests for Confirmation? How can the tests be made? What shall the Catechist do so as to make no mistake? What does he want in his catechumens?

He wants, first of all, intellectual fitness. This has been insisted on all through the book. There is to be a clear apprehension and comprehension of

the great foundation truths of God's Word. The "form of sound words" as contained in the Catechism is to be an abiding content of the memory. The more firmly the sound words are lodged in the catechumen, the better does the Catechist like it. But, as already shown, he cannot and does not expect the same memory work and fruit in all. Still, he wants all he can get.

He wants a clear understanding of the truth studied and memorized. He wants the pupil to have a clear insight of what he has learned. He wants the pupil to be able to tell and explain in his own words the facts and truths he has learned. The pupil is to be able and ready to state and to defend the true teaching. He is to be able to set forth the difference between the true and the various phases of false teaching on any important point of doctrine. He is to be ready always to tell what he has been taught to believe and to give reasons for his belief. Thus the Catechist wants intellectual possession of truth, clear discrimination between truth and error, ability to clearly state and distinguish and also ability to defend his acquirements and to confute the gainsayer.

Clear understanding.

But intellectual acquirement and clearness are not enough. The good Catechist knows and mourns the fact that it is possible to be well informed and orthodox and valiant in truth, and yet to fail of

Knowledge not enough.

salvation. He realizes that to know about Christ is not yet life eternal. He wants this and something more. He wants the clear head always to be productive of the warm heart. Though I understand all mystery and all knowledge, and have not charity, or love, I am nothing. But love is a matter not of the head, but of the heart. Love is a feeling. Love is an experience. Love is life.

Heart appropriation.

The good Catechist wants this experience, this life in his catechumens. He wants real heartfelt sorrow for and hatred of sin. He wants real heartfelt desire for forgiveness and for strength to overcome sin. He wants in each one a heartfelt assurance that his sins are forgiven; a heartfelt joy in this forgiveness, a heartfelt love to Him who has purchased and brought in this forgiveness. A heartfelt, personal appropriation of redemption is a prime requisite for Confirmation. Not that the experiences are to be all alike.* But all are to be real. None should be confirmed with a careless, cold or hostile heart. In so far as the Catechist is indifferent and negligent on this vital point, in so far he is not a good Lutheran Catechist. As has been noted before, and it cannot be emphasized too much, right here has been a sore spot in our catechetical practice. Our theory is beautiful and Scriptural.

* See the chapters on Conversion in "The Way of Salvation in the Lutheran Church."

Our practice has been sadly at fault in too many places. There is no such thing as a true Lutheran with a cold and loveless heart. Our Lutheran religion is essentially a heart-religion. To come to the Lord's table with an impenitent and worldly heart is against the teaching and spirit of our Church. No catechumen, therefore, should be admitted to Confirmation and Communion without a living heart-religion. To bring it about the true Lutheran Catechist all through the course ceases not to labor, to travail, to wrestle, to pray; without some evidence of some measure of it; he would confirm no one.

The good Catechist knows that when he has the heart he has the will also. Where the heart has been moved and melted and won, the will says, "Lord, what wilt Thou have me to do?" The Catechist wants the will converted, turned, directed and ever ready to follow the Lord's leading. Where the will is thus brought into subjection to the Lord's will, there the Confirmation vow is a reality. Such confirmants can sing sweetly at the altar:

An obedient will.

"My Jesus, as Thou wilt!
Oh, may Thy will be mine!
Into Thy hand of love
I would my all resign.
Through sorrow or through joy
Conduct me as Thine own,
And help me still to say,
'My Lord, Thy will be done!'"

But how shall the Catechist know whether this desired fitness is present? How can he probe for it? How can he satisfy himself?

Caution.

As we have sufficiently shown, we do not believe in an unnatural forcing of the emotions. Neither would we encourage a morbid introspection for frames and feelings. The good Catechist will do or say nothing that would do violence to the child-nature or encourage pretence, cant or hypocrisy. He will not be a Methodist. He will not fall into the unscriptural, fanatical, high-pressure methods of the revivalist. His sound theology will be in harmony with a sound psychology. Through the intellect he expects to reach the emotions and influence the will.

Position of vantage.

And along this line he has been testing his class and each member of it all through the course. His teaching has been earnest and impressive. His applications and appeals have been direct and searching. Each pupil has been made to feel over and over again that the teacher is seeking his soul's good. The Catechist has noted the interest or lack of interest in each one. He has watched the desire and effort to get the lessons. He has seen where there has been attention, interest and earnestness. He has read the desires and the unspoken questions in the faces of his pupils. He has seen the whilom open and again concealed signs of emotion, inward

debate and life. He knows the general spiritual status of each one.

He has won the confidence and love of each one who can be won. He is looked up to and loved by all. He can, therefore, deal with each one now as he could not at the beginning of the course. The confidential relation has grown and ripened into this fair, filial fruitage.

The good Catechist is, therefore, in position to have a personal, private interview with each one. We strongly advise such an interview as the final test for Confirmation. But only that Catechist, who is a real consecrated *seelsorger,* who deeply loves his Lord and these lambs of His purchase, can properly conduct this interview. The worldly pastor might do more harm than good. He would not know how to do it. He lacks the pastoral instinct. He does not know how to deal with the spiritual movements of the human soul. He would bungle at soul-curing.

Personal interview.

At an appointed time, after the reviews discussed above, the good Catechist will have his class meet in a place where a private room is available. One by one he will take them into this private room. There he will speak kindly and tenderly to each one. He will invite perfect frankness and give the assurance that whatever is here disclosed will be sacredly kept and will never be repeated. The pastor who

would break this promise is not fit to be a pastor. He can ask the catechumen to tell why he desires Confirmation, what he knows and how he feels as to sin and sinning, as to sorrow for sin, trust in the Saviour and love to Him. He may ask as to habits of private prayer, feelings towards the Church, her doctrines and practices, and the private purpose towards abiding faithful.

All this must be done not in an inquisitorial or lordly manner, but gently, skillfully, paternally. The interview should be brief; where the class is large it must be very brief. In a very large class, it may be well to have two separate times for meeting and meet one-half of the class each time.

When the pastor has satisfied himself with one, let him quietly ask that one to kneel with him. There let him pour forth in calm, distinct and earnest words his own soul's petitions for this *beichtkind,* or spiritual child of his and commit him to the loving care and benediction of the Good Shepherd.

It is possible that even that child may go astray and become a prodigal. But he will never forget that interview and that prayer. The hope is that after such a scene, at the close of such a course of catechisation, as we have tried to outline and commend, it will be a rare exception for one to stray very far away. And if one does wander, in his

farthest wanderings these memories will haunt him, and there is hope that he will come to himself and come home again.

The writer of this can testify from personal experience and practice of this method, that it has proved itself to be fraught with untold blessing both for the pastor and for the child.

CHAPTER XVIII.

THE CATECHIST AND THE PUBLIC EXAMINATION.

In many of our German and Scandinavian churches there is another service, preceding Confirmation, that is held in high esteem. So highly is it esteemed that these churches would not think of having a class confirmed without this service. Churches that do not have it are looked upon with suspicion. Their Lutheranism is seriously questioned. We refer to the public examination.

Public examination.

At an appointed time, either on the day of Confirmation or on a previous Sunday, the congregation is invited to come and witness the examination of the catechumens. These occupy the front seats and are supposed to be ready for the test on which their admission to Confirmation is to depend. Before the whole congregation, which on this day includes not merely the communicants, but all the friends and neighbors of the catechumens, the pastor now examines the class. He asks them collectively and individually to repeat the answers which they have committed to memory. He may throw in some Socratic questions to test their understanding of the catechetical material. But in the main the test has to do with that which has been memorized. This

examination usually requires several hours. We know of one which lasted from ten in the morning till after three in the afternoon.

This is an old historic custom. Traces of it are found in the early Church. In those days, when the catechumens were generally adult converts from Judaism and from heathenism, there was a special fitness in it. The congregations had a right to know and wanted to know whether the applicants for communicant membership understood and accepted the teachings and beliefs of the Church. They wanted both an intelligent acceptance and a pledge of fidelity from those who desired to be numbered with the saints. During the middle ages this testing was left to the priest, who was supposed to attend to it in private confession.

Historic custom.

The reformers and theologians of the Lutheran Church also favor the custom. Luther seems to take it for granted in his Preface to his Small Catechism. Chemnitz in his "Examen," decidedly favors it.* The old *Kirchenordnungen,* or Church orders, give directions concerning it. The public examination is an old Lutheran custom.

Its grounds and principles are sound. It is in harmony with the Augsburg Confession: "For none are admitted, except they be first proved."† With

Sound in principle.

* Exam. Concil Trid., 1: 296.

† Art. 24. See also Apol., Art. 24. Jacobs' Book of Concord, Vol. I., pp. 50, 259.

this principle we are in perfect harmony. We have shown above that we believe in the most rigid scrutiny before Confirmation. We have advised a double intellectual test, viz., one for the memory and the other for the understanding. We have advised that these several review examinations be so far public that the parents, guardians and special friends as well as the members of the Church Council be invited to be present. The parents and friends have a right to know what the children have learned during the course of instruction. The members of the Church Council are to advise with the pastor as to the admonition of these candidates to communicant membership in the congregation. They ought to know something of the intellectual fitness of the applicants. In so far we believe in a public examination.

We have also shown that we do not believe that the intellectual test is sufficient, something besides and in addition to intellectual equipment is necessary. This something cannot be publicly probed for or exhibited. This is the inner heart-fitness. For this the pastor alone must probe. And the result of this private probe will determine how many and who shall be admitted to Confirmation. Yes, we believe in examination, in more and deeper examination than do the advocates of the public test and exhibition before the congregation. We be-

lieve that our method of a twofold intellectual test, followed by a private probing, or, if you prefer, a real, frank, heart-to-heart private confession, is all sufficient.

We have serious objections to the public examination as it is usually practiced.

First. It easily becomes a temptation to pastor and pupil. The pastor wants to make as good a showing as possible. A poor examination reflects on him. If the pupils do poorly the pastor gets at least a share of the blame. He may have done all he possibly could, and yet the Sunday display may be humiliating. This humiliation he desires to avoid. Therefore the temptation to cram for the occasion, to arrange for special answers from preappointed pupils, to make a show of attainment which is beyond the reality. The more private review and examination in the class-room is not open to these temptations. The public examination is likewise a temptation to the pupil. All sorts of quizzings and crammings and promptings are resorted to for the occasion. And if the pastor should stoop to a prearranged plan of assigning particular parts to particular persons, these become unconsciously dishonest—at the pastor's suggestion. Such a temptation is not likely to come into the class-room review.

Temptations.

Our second objection to the public examination is

Distraction.

that it distracts the pupils from the main issue. Their minds and hearts ought to be centered on the solemn step they are about to take. These closing days of the course ought to be filled with heart searching and prayer and earnest meditation. But with the bugbear of the public examination before them the question that naturally becomes uppermost is, How will I stand the examination? Shall I pass? What if I fail? The very fear of possible failure, the nervous trepidation and excitement doubtless cause many undeserved failures. All this is absent from the pastor's quiet and ordinary class-room review and test in the presence of a few invited and sympathizing friends.

False standard.

Our third, and even more serious, objection is that the public examination fosters the idea that intellectual fitness is the one thing needful. It encourages the idea that the brightest and readiest child is best prepared for Confirmation. We hesitate not to call such a principle orthodox rationalism. It has brought our beautiful and Scriptural custom of instruction and Confirmation into disrepute. It has wrought untold havoc in our dear Church. We do not claim or charge that all who favor and practice public examination harbor the pernicious principle that intellectual fitness is all-sufficient. But we do claim that this false principle is liable to creep in and has crept in, in thousands of places where the public

examination is in vogue. Our method of class-room review and examination, followed by the private test or confession, obviates this serious danger.

Our fourth and final objection is that even as an intellectual test the public examination is unfair. The timid, modest child may know the Catechism and may have come to answer well in class, and yet this faithful and promising pupil may become so embarrassed at the public examination as to utterly fail. On the other hand, the bold, forward pupil, who has not been nearly so faithful, may get far more credit that he deserves. This danger also is absent from the course we recommend. We believe, therefore, that all the good that may be claimed for the public examination can be conserved without it, and all the abuses to which it is liable to give rise can be avoided by our method.

Unfair test.

In the majority of our old English Lutheran congregations in the East the public examination has long since dropped out and is unknown. The Confirmation confession, pledge and vow are always made in public. The Confirmation service is impressive and solemn. It is complete without the public examination.

We do not, however, advise our students or readers to be in undue haste to change old and established manners and customs. In a congregation where a public examination has been in vogue so

Changing custom.

long that it has become a part of the congregational life, it is better to make haste slowly. Let every effort be made to remove the false ideas and impressions that may be lodged among the people. Be very plain and persistent in showing both publicly and from house to house what does not and what does constitute fitness for Confirmation. Make it clear and drive it home that one may be well informed, sane and sound in intellect and yet be far from the kingdom of God. Rub it in over and over again that without heart-fitness, without experience, life and love, all else is worthless, sounding brass and tinkling cymbal. Thus make your people and your pupils see that the public examination does not settle the vital point, that it might be dispensed with without loss and with a possibility of much gain. Begin at once to pursue the method commended above. And thus, after you show them the more excellent way, they will not feel the need of the public examination.

CHAPTER XIX.

THE CATECHIST HOLDING THOSE WHOM HE HAS CONFIRMED.

In this last chapter on the science and art of catechising we come to the final serious problem. The regular meetings with the class are closed. The course of instruction and admonition is ended. The review examinations and the private interview have been held. The applicants who have been judged fit and worthy have been confirmed. The solemn and significant service has been held. The band of youth has encircled the altar. In earnest, trembling tones these young disciples have witnessed a good confession, pronounced their pledge and vowed allegiance to their Redeemer. Amid the prayers and tears of the many witnesses the pastor has laid his hands on each one and given to each one a personal benediction, than which he can give nothing more touching, tender and solemn. Confirmed.

He has commended the young communicants to the prayerful interest, fellowship and helpfulness of the older members of the congregation. He has gone home from the service with conflicting thoughts and feelings. Happy is he if he can say, I have done my best, I have given my knowledge,

my prayers, myself to the class. But, oh! how sad this Confirmation day and its subsequent reflections if he dare not seriously examine himself, lest he confess to himself that he has gone through the course as through an unwelcome task, that he has been all too often cold, careless, perfunctory, professional.

Can all be held?

But even when he has honestly and in the sight of God, with a heart burning with love for these young souls, done his prayerful best, what shall the end be with the newly confirmed? Will they be faithful unto death and in the end receive the crown of life? Can he hold them? Do pastors and churches generally hold the confirmed? What is the story of the Church records? To this question we referred in the Introduction to this book. It has come up again and again. It must be constantly before the conscientious pastor. Can he hold them?

No, he cannot hold them all. Our Saviour did not hold all whom He had instructed. Not even all who had become professed disciples. "Many walked no more with Him." Then said He to His disciples: "Will ye also go away?" The Apostles and inspired evangelists did not hold all. The best Catechists have never held all. The most gifted and consecrated preachers in our own and in other churches have never held all whom their preaching awakened and won.

Why do so many lapse? Doubtless chiefly because of the sinfulness and treacherousness of the human heart. Doubtless also because of the faults in the Catechists and the catechising referred to and warned against in almost every chapter of this book. With the lessons of this book taken to heart and put into practice, the losses will be greatly reduced. This, at least, is the purpose, the prayer and the hope that inspired the writing of the book. But this is a digression.

Why not?

Many of the losses are also occasioned by the neglect or the wrong treatment after Confirmation. More can be held if the proper treatment is now given. What, then, can the good pastor do to hold those whom he confirms? A few helpful hints are submitted.

First. Before and after Confirmation it must be made clear and impressed that the congregation has a duty and a responsibility towards its new communicants. Collectively and as individuals the older members must realize their relation and their duty to the incoming ones. The congregation is a family. It is constantly adding to and adopting children into the household of faith. The family of the redeemed should naturally show a warm hospitality toward the newcomers. Many of them are strangers, others are timid, still others weak and wavering. They are more or less dazed by their new relation. They do not know how to take it.

Members of congregation can aid.

Now, let the older members give the warm hand of Christian fellowship and the kind word of welcome. Let a public, informal reception be held for them. At this reception let the older members welcome the new, introduce them to others, invite them to their homes and so make them realize that they have come into a goodly company, that the lines have fallen to them in pleasant places, that theirs is a blessed heritage. And let the pleasant greetings and kind words be kept up every Sunday. The Apostolic Church had a warm-hearted and warm-handed social side. Our churches are too often cold, exclusive, repellent towards strangers. It might also be suggested that the boy is in special need of attention and companionship. The boy likes to be noticed. The boy is too often overlooked and ignored by church members. The boy feels it. The members of the congregation can do much towards holding the newly confirmed. But here also the pastor must instruct, show and lead the congregation.

Second. Another help towards holding the young is to organize them into an association. We know the danger of over-organizing the church. We deprecate the splitting up and dividing until, instead of one congregation, the pastor has on his hands a multitudinous array of separate and separatistic organizations in an unorganized aggregation of

people. And yet our age demands some organization within the one organization. The danger also can be minimized, if not entirely averted, if the pastor makes each organization with all its members realize that it is a department of the congregation, or, if you will, a large committee of the church, with a specific part of the church's work assigned to it. The solidarity of the congregation must ever be kept uppermost. With these precautions there can be an association or union of the confirmed, divided into classes, somewhat analogous to the alumni associations of our schools. Let the association have a very simple constitution, by-laws and order of exercises. Let it be properly officered and have the necessary committees. Among them let there be an outlook committee, which will keep tab on the church attendance and activity of all the members, reporting the absentees and the endangered ones. Another committee should see to it that all such are gone after and reclaimed if possible. They should also be reported to the pastor, who should gladly assist in lining up delinquents and reclaiming wanderers. Meetings should be held at least twice a year. At these meetings the officers and committees should read carefully prepared reports, the roll should be called, all absentees and careless ones should be reported, inquired after and counsel taken as to their reclamation. The pastor should keep in

Organize association.

close touch with the organization, encourage and help them to keep up a laudable *esprit de corps* for their congregation and church. No doubt such an organization could do much towards holding the young. In large congregations each class might have a sub-organization to work under and in harmony with the general body.

Enroll in Sunday school.

Third. The pastor should see to it that every confirmed one should be enrolled in his proper class in the graded Sunday school. The Sunday school teacher should also take a special interest in these members of the class and do everything possible to keep them interested and faithful.

In Luther League.

Each one should also be enrolled as a member of the Luther League. As it is one of the constitutional objects of this useful organization to keep its members loyal to their Confirmation vows, it goes without saying that every League will do all it can to interest and hold such members. Thus the Sunday school and League can work together to help the pastor to hold those whom he has confirmed.

Adapted service.

Fourth. Let the pastor, the association of the confirmed, the Sunday school and the Luther League all join in trying to find and give work to the careless and unsafe ones. Make each such an one realize that he is "part of the concern." Throw on him some definite, specific responsibility, that will require his presence and effort. But be careful not

to try to compel him to do that which is obnoxious to him. Some are driven out of the organizations by constant urging to write and read papers, open and lead meetings, and do such things for which they have a positive aversion. Find something that is easier and more congenial for them, and select those who have an aptitude for these harder tasks. But find or invent some kind of work for the laggards. This applies also to their place in the congregation. As soon as they are old or big enough find places for them in the choir, as ushers, librarians, assistants of one kind or another. Many of them will be found to appreciate office and responsibility. And many an one can thus be held, who would otherwise stray away.

Fifth. Along with all this, in addition to it all and above all, the pastor must keep up an active, untiring personal and pastoral interest in each one whom he has confirmed. He ought to know, by this time, the weaknesses, the temptations, the dangers of each one. Careful and constant pastoral visiting is needed. Each one must constantly realize that the pastor is his best friend and is ever seeking his highest good. The pastor can often see the dangers and the needs better than the parents. An active and energetic boy may be in danger of ruin through idleness. For his physical, moral and spiritual salvation that boy needs work—regular daily work.

Pastor's personal interest.

The pastor needs to impress this upon the parents and should be ready to lend his kindly offices in helping to find suitable employment. In other cases poverty may make it necessary for the boy or girl to find employment. And here again the good pastor will be glad to help. And all the while the good pastor will keep up what he began in the catechetical class, viz., the directing of the gifted ones and the winning of them for the higher vocations, the ministry of mercy and the ministry of the Word. He will ever strive with the youth and with their parents that they may be given an opportunity for all the higher Christian education they can get in the institutions of their own church. Much catechising and counseling of the parents will be required in order that they may not instill into their children the baleful doctrine that money is the chief thing in life. These parents need to be converted to the idea that there are some things that are better than money, that Christian education, Christian character and Christian service are of more worth than the gold of the Indies without them. Many a bright and promising youth has been weaned away from the Church and her Christ by the glitter of gold, the love of pleasure and the glamor of fame. True *seelsorge* will save many an one from such snares of sin and soul suicide.

The faithful pastor will make every effort to keep

trace of every confirmed one who removes from the bounds of his parish. He will, if possible, counsel such an one before he goes as to the dangers and safeguards in his new home. He will follow the departed ones with kindly letters; will, if possible, introduce them to helpful friends, direct them to the nearest church of their own faith, write the pastor of that church and have him look up and care for the stranger, and so help to hold the absent one in another true fold when he cannot keep him in his own. All this is pastoral theology. It is private *seelsorge*. It is of vital importance in holding the confirmed catechumens. Its practice would largely lessen our sad losses. It would remove one of the frequent objections to our method of gathering the young into the communion of the Church. It would make many a congregation renew her youth like the eagle. It would bring the beauty of the Lord our God upon us. He would establish the work of our hands upon us; yea, the work of our hands, He would establish it.

Care for those who remove.

Yes, we verily believe that if we could have the right kind of catechising, confirming and care after Confirmation the time would speedily come when our dear Church would go forth as the morning, bright as the sun, fair as the moon and terrible as an army with banners.

To this end help us, good Lord!

PART V.

HELPFUL HINTS ON THE FIVE PARTS OF THE CATECHISM.

CHAPTER XX.

THE TEN COMMANDMENTS.

1. Give a clear definition of God's Law, *e. g.*, it is the expression of God's will. Definition.

God has one will. The Ten Commandments show ten different ways of offending against the one will. Question on each point.

2. Give brief historic sketch of God's law-giving, before Sinai, at Sinai, after the Ten Commandments. References through Old Testament. New Testament. Prepare carefully. Refer to your Old and New Testament Theology, *e. g.*, show law before fall, after fall, to Noah, the patriarchs, etc. Then the giving of the Ten Commandments to Moses, and by him to the people, etc. Question on each point. Historic sketch.

3. Define clearly and distinguish clearly between (*a*) natural law, *i. e.*, the laws of nature and the witness of conscience; (*b*) civil law; (*c*) ceremonial law; (*d*) moral. Illustrate and question on each point. Kinds of law.

4. Define clearly, so that children can understand and distinguish clearly between the three uses of the moral law, viz., the political, the pedagogical and the didactic. Illustrate and question on each point. Three uses of moral law.

Show how the three uses are going to apply in the study of the Commandments by the class. Make clear the distinction between a legalistic spirit of obedience and an evangelical spirit, viz., that the former tries to obey because he must, the latter because he wants to, and that this latter spirit of obedience is the one that the baptized children of God should pray for and strive after continually; show how one might yield a seeming outward obedience, in act and in observing forms of worship, and fail to have the inner spirit of obedience. Illustrate and question.

Law for man's good.

5. Show that God gives each Commandment for man's good in this life and in the next; that He introduces the Ten Commandments by reminding man how kind He has been and is, and that thus He desires to impress His children that this law is for their good in body and in soul, in this world and in the next. Illustrate from each Commandment. Exemplify and question on each point.

Relation of two tables.

6. Show the relation of the two tables to each other, and how that no one can love his neighbor as he should unless he loves his God supremely. Distinguish between a mere humanitarian and a Christian love, between the narrow and selfish love taught and shown in the secret lodge and the broad and unselfish love of the Christian. Illustrate. Good Samaritan. Other examples. Question on each point.

7. Show relation of the Commandments to each other, and all express the one will of God, *e. g.*, in the first, God wants an undivided heart, satisfied with and loyal to the one God. In the second He wants a loyal and consecrated tongue. In the third He wants the whole man, body and soul, to have rest and refreshment, and to render the joyful homage and worship of heart and tongue.

Relation to each other.

In the second table God begins with those who stand next to Him, our parents and superiors, and demands the proper respect and obedience for our own well-being, for the comfort of the superiors, and for the glory of His name. In the fifth God would conserve the life and welfare of the body; in the sixth, the home and family; in the seventh, property; in the eighth, reputation and character, and in the ninth and tenth the purity of the inner springs of the soul.

After thus explaining the meaning and bearing of the moral law as a whole, you are ready to proceed to the separate Commandments.

On the First Commandment.

1. Do not be afraid of repetition. Though it will come up again repeatedly, it is well here to dwell on the question who it is who speaks here. Who is the Lord thy God? Dwell on His personality; on His unity in Trinity; on His holiness and hatred of sin;

Who is the Lord thy God?

that He desires to be our Father, but can be a Father, in the full and comforting sense of the word, to those only who have the spirit of obedient children; that none can be such children unless they have been redeemed and renewed, are conscious of and grateful for this and desire to show this gratitude by loving obedience. Question on each point. Show that to those who willfully refuse to have God as a Father, He must be a Judge.

2. Show what is meant by idolatry, in its gross and in its subtle sense. And how that anything or person that we fear, love or trust in more than in God, becomes our idol; show the danger and guilt of this sin and how it needs to be repented of, prayed over and guarded against. Illustrate and question.

Idolatry.

3. Show the meaning and duty of fear; that a God who has such wonderful attributes must be feared. That all mankind, even without a Bible, believe in some kind of a God or gods, and stand in awe of them; distinguish clearly between a slavish and a filial fear; show what kind of people have the one and what kind the other; show how each catechumen can know and ought to know whether he has a filial fear, *e. g.*, whether he reminds himself frequently of God's presence and knowledge of the heart and word and deed, whether he sincerely endeavors to guard against displeasing God, whether

Fear.

he grieves and repents when he has displeased Him, whether he would rather lose the favor of everyone else than of God. Here, already, you can catechise into the heart and experience. Be careful in your questions.

4. Dwell on the nature of love. You cannot define, but you can illustrate. Show the beauty and privilege of love; show why God is worthy of love; how love behaves itself towards God, delights to think of Him, to read His Word, to study it in the Catechism, to pray in private and to worship in Church, and how this love of God moves us to love our parents and our neighbor; warn against a false love, which loves the benefits and gifts of God rather than Himself, and speaks of love while the heart is cold. Here, again, you can speak to and appeal to the inner experience of the child. Question tenderly and cautiously. Love.

5. Show what trust means. Give examples; show that it is a thing of the heart, the feeling; show why God is worthy of unhesitating trust, warn against a wavering trust, which trusts only as far as it can see safety and benefit, but doubts in time of darkness and danger; show the blessedness of trusting always, in dark days as in bright days, in sickness and in health, in poverty and in plenty, in disappointment and in success. Impress and encourage here, for this trusting is one of the hard Trust.

lessons for a Christian to learn. It is never learned perfectly here. Be careful not to promise too much with your illustrations. Show that in earthly things God often sees fit to disappoint and afflict for our good, but in spiritual things He always gives all we can or will receive. Question closely on each point.

On the Second Commandment.

In every lesson the Catechist should ask himself seriously: What is the special sin, danger or error against which I should specially teach and guard my class to-day? This Commandment sets before us several specially frightful, yet common sins. One is the sin of cursing, the other of wrong or false swearing, and another is a superstitious resorting to would-be wonder workers, seers and revealers of what God has wisely hidden.

Cursing.

1. Here show (*a*) The uselessness of cursing. (*b*) Its coarseness and utter unworthiness of a lady or gentleman. Give examples. (*c*) Its awful sinfulness. A sin without even seeming advantage. An insult to God. Speak of an insult to mother. The only command with a threat.

Swearing.

2. Then speak of swearing; the trifling and unnecessary oath, the false oath, the awful sin of perjury; show how the perjurer calls down a curse upon himself; show when an oath is proper and how

it should then be taken; show wrong of secret society oath.

(*a*) It is not demanded by the State, which alone has the right to demand. (*b*) The swearer promises under oath to keep secrets whose nature or content he does not yet know. This is unworthy of a rational and much more of a spiritual being. (*c*) The Masonic oath is a vile and hideous one. Show the beauty and heroism of unswerving truthfulness at all times and under all circumstances. Question always, even when not here indicated.

3. As to resorting to the pretenders to the occult and hidden; show how it indicates a lack of trust in God and positive unbelief; how God has been good in hiding the future; how many of us could never have another happy hour if we knew the future; how irreverent and insulting to God it is to try to pry into what He has so wisely and so kindly kept concealed. Show the beauty of trusting and loving God, of doing our part and leaving the future with Him, of resting peacefully in His promised love and care.

Conjuring.

4. Then show the positive duty or privilege. How glad we ought to be to call upon God in every time of need, and how regularly we should do so; how we should worship, in the family, in the closet, in church, how in all we should pray, praise and give thanks; and that he who does this regularly and

Duty or privilege.

from the heart will always abhor cursing, wrong swearing, deceiving by His name, in resorting to divine healers, charmers, fortune tellers, spiritualists and other sacrilegious pretenders. Question closely and impress the need and duty of private prayer and church going and reverence in church. We should have said above that wanton irreverence in church, jesting or making light of holy things, are different ways of taking God's name in vain. In bringing in illustrations and examples always draw on the Scriptures and especially on the life and example of Christ.

On the Third Commandment.

1. Show how the law of one holy day of rest goes back to creation, is hinted at in Noah's dove and in the worship of the patriarchs, anticipates the Ten Commandments in the giving and directions on gathering the manna, and is taken for granted in the word, "remember."

Holy day of rest—age.

2. That man needs such a regulation and that it is given for his good; that its purpose is rest for the body and refreshment for the soul; that whatever interferes with this purpose is wrong; that to go to church rests the body and refreshes the soul; that in proportion as we read, hear, teach and assimilate God's Word, in that proportion do we hallow the day and get rich blessing out of it.

For man's good.

3. Show that there might be an outward abstinence from work or amusement, and yet a failure to keep the day, because the Word is neglected. Failure.

4. That, on the other hand, mere church-going and spending the rest of the day in sinful pleasure, in bad company, in unnecessary work, is also a profanation of the day. Profanation.

5. Show that to insist on the exact seventh day is ceremonial, legalistic, Jewish. But to rightly keep the Lord's day, which is recognized by our risen Lord, by the Apostles, by the glorified Christ, and by the early Church, is evangelical loyalty to the Lord of the Sabbath; that the good Christian keeps this Commandment, as he keeps all the others as well as he can, not because he must, but because he wants to. The Lord's day.

6. Guard your class against a puritanic rigorism on the one hand and against a worldly, pleasure-loving, continental holiday on the other. Question fully, and here as everywhere invite and encourage questions. All works of mercy and real necessity are allowed.

The Fourth Commandment.

1. Show the high and honorable place that God has given to parents; that they are next to God; that children owe everything to them. Remind them what parents did for them in infancy, in having them baptized, in childhood, in sickness, in sending Why honor parents?

them to school and providing for them, in giving them the privilege of catechisation—denied to so many.

2. Show how disrespect and disobedience are such fearful sins, that they are likened to apostasy and crime. Show what awful threats God's Word utters against this sin.

3. Show that superiors in institutions, in schools, in church and in State, are in their sphere in the place of parents, and how our Catechism rightly demands for them what is due to parents.

Superiors.

4. Show what is meant by despising and by displeasing; how it is done; how shameful and sinful it is, and how it reflects on and avenges itself on the wicked doer. Give examples. Question.

5. Show how we should honor, how serve, how obey, how love, and how esteem them. Be very concrete and plain in your explanation and illustration of these terms. Show how it is to last for life, and what a disgrace and crime it is for children to leave their aged parents unprovided for, to let them suffer or go to the poorhouse.

Duty to parents.

Show that if parents should command what God has forbidden, then we must obey God rather than man.

As disrespect and disobedience are sins that are especially rife in our land and time the Catechist should take special pains to drive home and clinch the demands of this law.

6. Explain clearly the special promise attached to this Commandment. Make it clear that the promise is general; that as such it is true; that it means good parents; that children who follow the counsels of good parents do escape a thousand dangers and pitfalls into which the disobedient stumble and perish; that where good children of good parents are taken away by an early death it is for a special purpose and for a greater good than they could have by living. Never promise too much. Promise.

The Fifth Commandment.

This one is easier to explain, but not easier to keep.

1. Show sacredness of human life. God alone can give; He alone may take; He made man in His own image, who takes man's life lays hold on and destroys the image of God. The awful sin of murder. Human life—sacred.

2. Show the even greater sin of self-murder. For this sin, committed by a rationally responsible person, there can be no repentance, hence no forgiveness. Warn most earnestly against this prevalent sin, you may save one.

3. Show that God has delegated His right to take life to the properly constituted officers of the State; that, therefore, capital punishment is not murder, has God's sanction, and ought not to be abolished. State and taking life.

4. Show that God has sanctioned righteous war; that, therefore, to kill in such a war is not murder.

5. Show in what sense hating one's brother is murder; dwell on this; that God looks on the heart; that the wish is in God's sight counted as the deed, that if not hindered through fear of consequences, it would often lead to the actual deed. Warn against spite, anger, envy and all bitterness of heart.

Hate.

6. Show how, without committing actual suicide, one may so neglect, expose and abuse his body as to be guilty of bringing on suffering and decay; show that nature's laws, health laws, are God's laws; that nature never forgives a debt, but collects it to the last farthing. Take care of these precious bodies.

Care of body.

7. In like manner show how one may endanger, poison and ruin one's own soul and the soul of another, by neglecting and causing others to neglect what belongs to salvation, and by exposure to the blight and poison of sin. This is soul murder. Warn against it. Be very plain. Illustrate and question closely on every point.

Soul murder.

8. Show how greedy employers and corporations are guilty when they provide no safeguards, overwork and underpay, and how by carelessness and thoughtlessness loss of life may be brought on.

9. Show how each one can and should assist and comfort in danger and want. Show beauty of an

unselfish life of benevolence. Illustrate from ministry of mercy and ministry of Word. Give concrete and encouraging examples, and show beauty and richness of such a life, in contrast with a selfish, passionate, peevish and bitter-spirited life.

Positive teachings.

The Sixth Commandment.

We come now to the most delicate and difficult part of the whole Catechism for the conscientious Catechist with a mixed class. Of the advisability of dividing the sexes here we have spoken.

1. We do not favor division. We have shown what we hold to be a more excellent way. For warning against self-abuse, which is vitally necessary, he may invite the boys to spend an evening at his house. As to the girls, let him use his own judgment.

No division of class.

2. As to the recommending of books which minutely describe the sexual organs and their functions, together with warnings and hints against abuse and for healthy development, we do not, with our present convictions, favor them. For mature persons, with pure minds and established characters, they may serve a useful purpose. But for catechetical boys and girls, we fear that such books will suggest and teach more impurity and vice than safeguard against them. This at least is our present conviction.

So-called purity books.

3. Let the Catechist, however, speak with all pos-

sible gentleness and impressiveness. If he has won the love and esteem of his class, with this tone he can be very plain without provoking an impure thought or a smile.

Warnings.

4. Let him show the awful sin and the frightful consequences of impurity in thought, in word and in deed. Let him graphically paint the hideous picture of the defiled mind, the foul mouth, the filth of an impure life. Let him plainly tell of the blasted and blighted characters, the execrated society, the loathsome diseases, the dreadful early deaths and the despairing suicides that are the earthly wages of this sin. And then the eternal loss of the polluted soul. Not many questions here except such sermonic questions which are to be answered silently before God. For teaching this Commandment let there be special prayerful preparation.

Purity.

5. Then let the Catechist reverse the picture. Portray the beauty of a pure heart, pure conversation and a pure life. Exemplify from Joseph, Job, and above all, from the stainless life of Jesus.

6. Let him point out and warn against the things that breed and lead to impurity, *e. g.*, idleness, lying in bed after getting awake in the morning, intemperance in eating or drinking, a lazy, voluptuous life, impure books, shows and pictures, bad company, etc.

7. Let him point out and strongly admonish to the means that further purity, *e. g.*, to be always

occupied with something useful and good, to live abstemiously, to avoid stimulating foods and drinks, to avoid all the above dangers, to seek always the companionship of good books, especially the Bible, and of good people; to keep the example and suffering of Christ in mind, to never forget the all-seeing eye of God, to constantly watch and pray, realizing the danger of even the purest.

And then comes the great subject of marriage.

8. Here let him know that marriage is honorable, well pleasing to God, ordained by Him, and is the natural and Christian mode of life. Let him show the sin, the danger and the sad individual consequences of the modern disparagement of marriage and motherhood; that home-life is the true life, and that it must come to ruin where marriage is despised. Speaking earnestly, he can speak plainly. Marriage.

9. Let him speak most earnestly and urgently on the subject of engagement. Show that a proper engagement is the essence of marriage; that to choose a life companion is to choose one's weal or woe; that the bonds of matrimony should draw to heaven, but may drag to hell; that to choose wrongly often means a life of martyrdom and an eternity of woe. Engagements.

Ergo, warn against hasty and ill-advised engagements; show what ought to be physical, mental, moral and spiritual bars to engagement. You cannot

be too plain or urgent here, you may prevent some martyrdoms. Show how the counsel of parents should be sought, but that parents have no right to insist on marriage for social and pecuniary reasons where there is no mutual love, or where there are other objections that conflict with God's idea. Earnestly admonish caution, delay, self-examination, acquaintance of the person and antecedents, earnest prayer. Question closely.

10. Then as to married life. Hold up the ideal, love, bearing, forbearing, forgiving and constant devout reading of the Word, watchfulness and prayer.

Married life.

Warn against spite-holding, jealousy, unbecoming and dangerous familiarity with the opposite sex, which often lead to impurity, separation and divorce.

11. Speak plainly of the calamity and criminality of the divorce evil; show what are not Scriptural grounds for divorce and what are; show the awful sin and baleful blight of divorce. Such catechising God will own and bless to the good of the class, the safeguarding of society, the stability of the State and the joy of the Catechist.

Divorce.

The Seventh Commandment.

After the sacredness of the family and home we have that of property, without which the family could not exist.

1. Over against the varied socialistic theories of the day let the Catechist here ground his pupils in the truth that God has from of old recognized and regulated the rights of private property, both real and personal.

2. Show how property, both real and personal, can be acquired, viz., by gift, by inheritance and most generally by labor; that all other ways are wrong, *e. g.*, cheating, taking advantage of another's ignorance or necessity, such as by foreclosing an almost paid up mortgage, etc.; that all gambling, hazardous speculation, dealing in futures, cornering markets, and so making thousands of poor pay to make one or a few rich; the oppression of labor to enrich the capitalist; all combinations in restraint of lawful trade, are unrighteous ways of getting property. But let the Catechist be careful that he do not teach untenable, disloyal and unwarranted doctrines. He must be clear and sound in his own sociology and economics.

Property—acquirement.

3. Show that much poverty comes from laziness, shiftlessness, intemperance and wastefulness, and in so far is a sin.

4. Show that to be neither too rich nor too poor, to have food and raiment and a good home, with a good education, a healthy body and a Christian character, is enough.

Counsels.

5. Show the right use of property, its steward-

ship and the responsibility for benevolence that it imposes. Here inculcate liberality, with what God has first given, toward the Church, her interests, institutions and operations. On all points question closely.

Theft.

6. Show how the Commandment is violated in robbery and theft. Warn children against the dangerous habit of taking or keeping little things that do not belong to them, *e. g.*, spending the Sunday school change, etc.; by unfair dealing and fraudulent means, *e. g.*, refusing to pay debts, taxes, stealing an employer's time, car fares, idling away time in school and college.

Duty to neighbor.

7. Show how to assist our neighbor to improve and protect his own, by words of good advice, by helping where we can, by being kind and helpful always.

To self.

8. Show how one can wrong and rob himself, by not making the best of his opportunities, by not having a righteous ambition to make the most of himself, by ruining his health, by not guarding it, intemperance, or over-abstemiousness, by anything that injures body, mind or character, directly or indirectly. Illustrate and question.

The Eighth Commandment.

As the former Commandment would guard the property, this one would guard the character and

reputation. Luther's Explanation is singularly full, clear, admirable and happy.

1. Show the importance of truthfulness; that without it confidence between men would be gone, that law and order would be at an end, that commerce could not continue, that society could not hold together, that the world would no longer be a fit place to live in. Exemplify and question. Truthfulness.

2. Show the importance and preciousness of a good name, that without it life is a failure and happiness impossible. Illustrate and question.

3. Show that false witness is every use of the tongue, or of sign language, or of the pen that is against truthfulness and against true and unselfish love toward our neighbor. Illustrate and question.

4. Show how easy and how common and how ugly and how dangerous and sinful it is to fall into habits of deceitfulness, lying and spreading of evil reports; show the contemptibleness and the havoc of character, of peace and of all that sweetens life, of an evil tongue; show how lying and malicious gossip divides families, churches and neighborhoods, and leaves only wreck and ruin in its train; urge the catechumens to examine themselves whether they are or would be guilty of such awful and inexcusable sins. Question closely, but so that they must confess and answer to God. Sins against truth.

5. Show that fearless and absolute truth is spe-

cially important when bearing witness in court; the awful sin of perjury; show that when the court or the protection of society, or of an individual demands it, we not only may, but must tell what bad things we know against our neighbor. Make this very plain and show that the motive must be pure. Question.

6. Make clear that a lie is an intention to deceive. Warn against actions intended to deceive, against being a hypocrite, against untrue exaggeration, false flattery, boasting, lies of politeness, etc. Illustrate and question.

7. Show clearly what it means to apologize for our neighbor, speak well of him and put the most charitable construction on all his actions. Illustrate, exemplify. Show beauty and satisfaction of and commend these virtues most heartily. You can make the hearts, the lives, the homes, the congregations, the social circles and communities touched by your catechumens, brighter, sweeter, better by rightly catechising on the Eighth Commandment.

Positive duties.

The Ninth and Tenth Commandments.

We prefer to take these two together. They both treat of coveting. We believe many of the mechanical and artificial differentiations are distinctions without a difference.

1. Show clearly what coveting means; that it

arises from the inborn inclination to evil; that it is original sin; that it rebels against God and the things and lot He has assigned us; that it is discontent, fault-finding, fretting, envying others, becoming bitter against them, and at last scheming and plotting to get what they have. Illustrate and question. Covetousness.

2. Show that for His own wise reasons and purposes God has neither made nor placed people alike. Some are stronger and brighter than others. It is better so. There is no dull monotony, yet all can be happy; some cups are smaller than others, yet each cup can be full; some are richer than others. What a dead and purposeless world if all were even! It is better so; it is not wrong, but laudable for each one to make the most of himself and to better his material condition. But to idly repine and rebel and become bitter, envious and covetous, not only does no good, darkens one's own heart and life, but is rebellion and sin against a wise and good God. It is a root sin. If unchecked it will lead to gross outward sin. Exemplify and question closely.

3. Show that in these last two Commandments God desires to open up to us our danger and warn us, by pointing us to the source of corruption within us; that He desires us to realize that His law is not satisfied with outward acts, but demands purity and integrity within. Question.

4. Show that here God would have us guard against and repent of all evil and covetous desires; would have us be content with such things as we can rightfully have; would show us how we need to watch and pray against discontent, envy, bitterness and effort to obtain what belongs to others; would have us set our affections on the things that are above, seek first God's kingdom and righteousness, be thankful that we can be sons and daughters and heirs of the heavenly King, rejoice in the prosperity and promotion of our neighbor and be ready always to further and help him, to assist and serve him in the preservation of his own. Question.

Covetous desires.

5. By these Commandments God would make us realize even more forcibly than in the others, that we are verily guilty of all, that with a heart so unsound by nature no one could or did keep the Commandments; that the law can never save us; that ourselves can never save us; that the law must drive us to Christ for salvation. Question and review.

THE CONCLUSION OF THE TEN COMMANDMENTS.

1. Repeat and reimpress that God is holy; by nature abhors sin; must claim from us hearty abhorrence of and repentance for sin; wants our whole heart; our undivided and supremest love; is jealous and offended if we turn away and set the affections which belong to Him on other persons and

God and sin.

things; He cannot be indifferent to sin, but must visit and punish sin, even to the third and fourth generation.

2. Here enlarge and enforce again how all just governments punish; how all good parents punish; how a just God must punish; show again how He punishes even in this life. Review on Commandments. Here is the place to counteract and fortify against that popular, present-day heresy that represents God as such an indulgent Father, that He shuts His eye to sin, takes even the willful and impenitent sinner to His bosom, and has no hell for the children of the devil.

3. Show that while from His very nature He must punish—He could be not a holy God, a just God, if He did not punish—yet He delights in showing mercy. He shows it without stint or limit to thousands of them that love Him and keep His Commandments.

God and mercy.

4. Here show in what sense we can keep the Commandments, viz.: (*a*) Never perfectly. (*b*) Never in our own strength. (*c*) Never in such a way as to merit salvation by them. But: (*a*) Through the power of the Holy Spirit we can desire and strive to keep them and become more and more complete in our obedience. (*b*) This we do not to be saved by our obedience, but to show our gratitude for the redemption purchased by Christ

Keeping the Commandments.

and bestowed on us in our baptism and applied in His Word as we study it in these lessons. (*c*) And yet the more we strive to render a perfect obedience and the nearer we come, the more do we realize our remaining and besetting sin, and the more do we realize how we need to repent and fly to the dear Saviour for refuge and help.

Question and apply closely on every point. Rest not until you have made the most earnest effort to make each one see and feel his sin and repent.

To this end a verbal and Socratic review, with such searching questions and admonitions as this will give occasion for, will be helpful and blessed.

CHAPTER XXI.

THE APOSTLES' CREED.

In the introductory lesson:

1. Make clear the meaning of Creed. Show why the Bible will not do. Show need of creeds, use of, for Church's comfort, for distinguishing truth from error. Show that everyone has a creed, if not written, then unwritten. It is important to impress and emphasize the need and use of creeds in our age which is hostile to them.

Creed—meaning and history.

2. Give a brief history of this Creed. Its sacredness, because of its age and associations.

3. Distinguish between ecumenical or general and particular creeds. Give brief account of Lutheran Creeds. Have children memorize their names. Review and question on these three points.

4. Make clear the relation of the Apostles' Creed to the Law or Ten Commandments. Show the demands. It demands being right and doing right. Remind that through the fall man became so diseased and demoralized that he can never fulfill the demands of the law. He must be saved in some other way. The Creed, especially in its second and third articles, shows the way. Question.

Creed's relation to the Law.

5. Insist and impress that neither mere mem-

orizing, nor mere mental acceptance as truth is enough. Dwell on the three elements of faith, viz., knowledge, assent and trust. Distinguish carefully. Show that trust is a thing of the heart, an experience. Question closely on this whole point. It is one of the points that ought to grip the heart and conscience. Show that only a heart-acceptance fits for Confirmation.

Elements of faith.

6. Show relation of the three articles to each other: The first treats of Creation. Because man, created in God's image, became sinful and corrupt, Redemption was necessary, and this purchased Redemption had to be applied in renewal or Sanctification.

Three articles.

7. Make clear the doctrine of Trinity. God reveals Himself as One, also as Three, Three present at Christ's baptism, Three in baptismal commission, yet one name. Show that being unable to understand and grasp, is no reason for doubting or disbelieving. Illustrate from other mysteries in Scripture, in nature, in daily life. Question.

The Trinity.

8. Show how our creed sets forth that each Person has a share in the work of our salvation; that our hearts' experiences require and demand the three; sometimes more a Father, as when in danger and fear, again a Redeemer, when our sins trouble us and seem too great to be forgiven, and still again, when we realize and mourn a spiritual dearth and

The Trinity in salvation.

coldness, a quickening, reviving, refreshing and strengthening Spirit. Question closely and fortify pupils on the doctrine and the use of the doctrine. It is unwelcome and unpopular in our day, and our catechumens will be sorely pressed for believing it.

9. Here it might be well to bring in the principal attributes of God. Be careful to define in simple Saxon words. Steer clear of the terminology of dogmatics. Explain each attribute until you can question the idea out of the child. Show the use and application and comfort of each attribute. Clearness here is worth more for the average child than abstract and scientific speculation on the being and nature of God.

Attributes.

The First Article.

1. In this age of naturalism and Darwinian evolution it is well to dwell on the words, "I believe in God." The Catechist must fortify his catechumens on every point where they are likely to be attacked and shaken in their faith. Our age does not believe in our personal God. If Catechist can set forth and lodge the simple sense, in simple words, of the common proofs for the existence of God, here is the place to do it. But if he cannot do it without using such terms as "cosmological," "ontological," etc., it is better that he say nothing, for such learned terminology will only confuse the child. He is not a

God—nature and existence.

good Catechist if he cannot so give the substance of each proof that he can draw intelligent answers from the children.

Then show again that a mere mental assent is not enough, but that this tremendous truth of the existence and presence of that God who has the attributes set forth above, must move the heart and stir the conscience. This cannot be insisted on too often.

2. Next, speak of God's creation. Drill them on the creation story until they know and can repeat the successive order. Do not insist on the twenty-four hour day. Show the word day is used in various senses in Scripture. But be careful not to go too far and do not raise questions which you cannot answer.

Creation.

3. Here tell of the creation of angels, and of the fall of those who became bad angels or devils; of the existence of a real, organized kingdom of darkness, with Satan as its head, who does not have the divine attributes of omnipresence, or omniscience, but is informed and works through the legions of subordinate spirits. Fortify on this point; show clearly the Scripture teaching as to a personal devil and his angels; show how he tempts, endangers and degrades his victims till they become children of the devil; how this doctrine explains the frightfully inhuman deeds of bad people, and so helps to relieve the mind and explains what cannot be explained if

there be no devil and his angels. Question. Then tell of the good angels, that they are our ministering spirits, serving and protecting God's children. Exemplify from Scripture and question.

4. Dwell on the fact that God is our Father, the Father of all by creation and preservation, but the Father of those who have been redeemed by Christ and renewed by the Holy Spirit in a special and comforting sense. Fortify and caution against the false rationalistic and popular idea of the Fatherhood of God, without any heart acceptance of Christ as a personal Redeemer. Question. Our Father.

5. Show what God does for each one as a wise and good Father: Gives and preserves body and soul. Show that body was made out of earth, can be satisfied with what is in the bowels of, *e. g.*, metals, money, stones, fuel, etc., and what grows on surface, or from earth-nourished animals, or other earthy human bodies. Preservation.

That soul was not made of earth, but was breathed in by God, is related to God and can be satisfied only in God and things of God. Make plain and telling application of this wonderful dichotomy, which is taught in this confessional book, and show the worth of and the sin of neglecting or abusing the God-given and preserved body, soul, reason, faculties, raiment, food, home, family, property. Dwell on, apply and question on each

word. Do the same with God's daily providing and protecting. All this shows a rich and kind Father.

6. Show why He does it: Without any merit; show that we can merit nothing but punishment, because we are such sinful children; show that it is all goodness and mercy. Dwell on, apply and draw out these points.

Why.

7. Show what each one owes for all this. Dwell on each word. Show that outward thanks and praise are nothing without willing and obedient service; that in this also God wants the heart; that such serving and obeying is not a burden, but a joy. Question.

Obligations.

8. Show that each one can have and should have the unshaken conviction that all this is most certainly true, that in addition to the proofs already set forth each one's own heart and conscience testify that this is all true. What manner of persons, then, should we be, if all this is true?

The Second Article.

Here is the most beautiful, the most precious part of the Catechism. It would be hard to find any uninspired writing equal to Luther's explanation of the second article. Here is the heart of all evangelical theology, the foundation of all true Christian ethics. The article is too rich and full for us here to exhaust it, even proximately. Happy is the Cate-

chist who daily experiences its preciousness and knows how to explain, apply and make precious its reach treasures of truth.

We can give only hints.

1. Dwell on and explain and question on the names of our Lord given here and in other parts of the Bible; show how each name has instruction and comfort for God's children. Question.

2. Do the same with His offices of Prophet, Priest and King. Dwell on the Prophet. Explain and apply. Show diligently and eagerly what we should learn from this divine Prophet. Question. Explain only the names and functions of Priest and King, as the priestly and kingly work are brought out more fully in the further explanation. Be sure that the children are clear on each step.

Names and offices.

3. Show again why it was necessary to have a Redeemer. Why a mere man could not redeem us. Why God could not, without becoming man. Make clear and question.

4. Show why we believe that Christ is true God. Here the Catechist must lay himself out and be strong. No doctrine of the Word and Church has been so violently, so skillfully and so insidiously attacked as the divinity of Christ. Every Catechist needs to strengthen himself by a repeated study of Dr. Whitteker's "Separated Life." Drill the catechumens till they can answer every objection and

True God.

defend every statement. Make it specially clear that Jesus claimed to be God; that if He made a false claim, He is a deceiver; that He must be God, or He is an impostor. Thus show that there is no standing-ground for the sweet-mouthed rationalist and Unitarian. Rub this in and draw it out. Marshal and drill in the divine names, attributes, works and worship. Question on each point. Show the satisfying comfort of the true doctrine, and *vice versa.*

5. Show that He is also true man. Human birth, human body, human soul, grew up like another child in body, had human wants and emotions, wept, suffered, died. Therefore I have a Saviour who can understand me, feel for and with me, is the very kind whom I can approach without fear and is able to redeem and help because He is God and man in one person. Question closely.

True man.

6. This Christ redeemed me. Dwell on the beautiful and significant meaning of the word redeem, show comfort in it.

7. Me—what kind of a me?—a lost and condemned creature. Remind how I became lost, and why I was condemned. Dwell again and impress again the unwelcome doctrine of sin, sinful nature, guilt and condemnation. Call Scripture, history and observation to witness. Dwell on infant sinfulness, on infant suffering and death, which is sin's wages.

Lost and condemned.

Call their own conscience to witness. Question closely. Surely I needed to be redeemed. Emphasize the "I" and "me" and show the significance; show that Luther's Catechism is a handbook of experimental religion, as well as of doctrine.

8. From what has He redeemed me? Sin, death, devil. Show in what sense I am redeemed from sin, viz., from its guilt and from its power. In what sense from death? That though I must still die, the sting of sin is gone, all fear of death is gone, death is an entrance to the real, the eternal life.

From what redeemed.

In what sense from the devil? Where sin is forgiven the devil has neither claim nor power. Because I am redeemed I can resist him and make him flee. Question and apply.

9. With what has He redeemed me? Not, as slaves were redeemed, with silver and gold. His whole earthly life of humiliation, birth, suffering, death, burial, all this was vicarious. In each step He was my substitute. Dwell on vicarious atonement; show that Gethsemane's agony and the despairing cross cry, "My God, my God, why hast Thou forsaken me?" are meaningless and inexplicable if the atonement was not vicarious. This is another disputed, disowned and hated doctrine, *Ergo,* take special pains here. Make the true doctrine so clear, and fortify it so forcibly and so fully, that all can see; state and uphold it. It really has

With what redeemed.

fewer difficulties than any of the other theories of the atonement that have been brought forward to supplant it. Question and cross-question and repeat.

His exaltation.

10. Show how after the atonement was finished by His humiliation, the whole work of redemption was divinely sealed, proclaimed, acknowledged and made sure from heaven by His triumphant descent into hell, His glorious resurrection, ascension and session at God's right hand—which is everywhere. And that all will be finally crowned when He comes again to judge the living and the dead. Dwell on and explain each point. Show what each point means to each one personally and individually, and how each one should daily remind himself of these wonderful truths and their relation to himself. Be sure to bring in and apply each Scripture, which we do not indicate in these hints, but which the Catechist is to scrupulously select, explain and apply at every point. Question as on last point.

11. For what has Christ thus wonderfully redeemed me?

Why redeemed.

That I might be His. Emphasize the "I" and His. I belong not to myself nor to the world. He has paid for me the incomprehensible price of that vicarious atonement. I cost Him much. More than any tongue can tell. Impress this. Tell of Zinzendorf's view of the crucifix with the inscription: "This have I done for thee, what hast thou done for me?" Question.

He wants me to belong to Him, to yield Him my heart, my love, my life. He has a kingdom for me. Grace here. Glory there. I am the son, the daughter of a King. What a privilege! What endowments!

And serve. Serve Him. I am redeemed not merely that I might keep out of hell, not that I might selfishly enjoy the fruits of my redemption, not that I should be satisfied that *I* get to heaven. No, no! Such a selfish religion is unworthy of one redeemed at such a cost. Such selfishness is a shame and a disgrace. Question.

I am redeemed to serve; to serve Him; to serve in righteousness—a holy service. In innocence—a pure and upright service. In blessedness—a glad, a happy service. Everlastingly—an endless service. Dwell on this. Be concrete. Show opportunities for service. Endeavor to win candidates for the blessed service of the ministry, the ministry of mercy, or the ministry of the Word. Review and reimpress and question on the whole article and show again the blessedness of one's saying it from a warm and loving heart. He knows it is true.

The Third Article.

1. Make clear who the Holy Ghost is. Not an influence, not an impersonal power, but a person in the same real sense in which the Father and the Son are persons.

Who the Holy Ghost is.

The third person of the Trinity.

True God, names, attributes, works, worship.

Drill on this. Much uncertainty and doubt are abroad. Question closely.

2. Explain the work of the Holy Spirit. That He takes the things of Christ and brings them to us, *i. e.*, He applies what Christ purchased. His work, therefore, is to renew and sanctify. Question.

His work.

3. Show the order of these operations. Luther does not mention baptism here because it comes up fully in the fifth part. He speaks here of the Spirit's operations in those who are old enough to read, hear and understand. These He calls, gathers, enlightens, forgives or justifies, sanctifies and preserves, and finally raises from the dead and glorifies. Explain each word clearly, until the children can give their own meaning. Distinguish each operation from the others and show their relation. Question.

Order of operations.

4. Show by what means He does this, viz., the gospel and His gifts. The gospel here means the whole Word, including the law. The gifts mean whatever other means and instrumentalities, *e. g.*, my instruction in these things, God's providential dealings with me. Other gifts are the Sacraments, which will be treated separately.

His means.

Here dwell specially, pointedly and plainly on the Word as the Spirit's vehicle or means through which

He brings His renewing and sanctifying grace into my soul. Show clearly how the Word, including law and gospel, the written Word, when read, when preached, when pondered, when connected with the Sacraments and so becoming the Sacramental Word, how this Word carries the Spirit, is His instrument, and as such does His blessed work. Enlarge on and emphasize our Church's doctrine of grace through the means of grace, in which doctrine she stands alone, which is one of her chief treasures and glories, which bridges the chasm between God's sovereignty and man's responsibility, which is so full of light and comfort, *ergo,* not my own reason or strength, but the Spirit through the means. Rest not till your pupils understand that the Spirit operates through the Word, and that we have no right to expect His holy influence and power apart from the Word. Question closely on this important and helpful point.

The Word.

5. Show where this Spirit operates, viz., in the Christian Church. Here show what the Church is, visible as the congregation of believers among whom the gospel is purely preached and the Sacraments rightly administered; invisible wherever there are true children of God, known only to God; show that Christ builded the Church, loved her and purchased her with His blood and committed to her the means of grace; show that the Church is called

The Church.

His bride, the Lamb's wife, and that in the end He will take her home and celebrate the marriage supper of the Lamb.

It is important to dwell on and emphasize this point, because in our day ministers, and even bishops —not of our Church—preach that one can be as good and safe outside as in the Church. The Church is held in low esteem, and multitudes prefer human organizations and lodges to the Church of Christ. Question closely.

The purest Church.

6. Here it will also be in place to remind your class that the Church is unhappily divided, that there are many so-called churches. Which is the right one? Without going into subtle refinements which your catechumens cannot grasp or appreciate, it is well to impress this one self-evident truth, that that is the best and the purest church which sticks most closely, believes most heartily, confesses most fully and fearlessly and practices most consistently all that God has clearly revealed in His Word. By this test our own Church is willing to be tried and judged. Other churches may be good on some points of Scripture doctrine, ours comes the nearest to being good and loyal on all Scripture doctrine. Make this very plain to your class and be not satisfied until all can give satisfactory answers on this point. Show them here and frequently what they would lose if they should desert their own Church for another.

7. Take up the doctrine of the Last Things, viz., the resurrection of the body and the life everlasting. Here also our age is skeptical. Fortify your catechumens that they make not shipwreck of their faith and lose this blessed hope and comfort.

The Last Things.

8. On this whole third article an old and pious Lutheran saint has said:

"This whole article is so rich in the most important matters that can engage the heart of man. These things should ever be so explained and impressed that the hearts of the catechumens will be moved to allow the Holy Spirit to carry on His gracious work in each of them. Should there, however, be a Catechist who does not himself stand in the order of grace, and who has not experienced these gracious operations of the Holy Spirit in his own heart, such an one will be sadly cold and careless, even while he hurries over these living and life-giving lessons."

Richness of third article.

May God grant that this may never fit a Catechist who reads these pages.

CHAPTER XXII.

THE LORD'S PRAYER.

1. The catechumen now understands how and through what means the Holy Spirit applies Christ's purchased redemption, renews and sanctifies. In so far as he has taken this to heart, is conscious of having been personally called, gathered, enlightened, forgiven, or justified, and is in the process of being sanctified; in so far as he experiences these gracious operations of the Spirit, in so far is he a consciously trustful child, yearning for closer communion with God, and able to cry, Abba, Father! In so far he can now really pray. Question closely as to who can really and truly pray.

When prayer is real.

2. Make clear the nature and conditions of acceptable prayer.

True prayer is the trustful conversation of a true child with his heavenly Father. God must first speak to me, make Himself known to me, and be understood by me. I must realize that He speaks to, assures, comforts and promises me all that is good for me. When I have thus heard, heeded, taken to heart His assurance, comfort and promise, then, resting on that Word, holding up to my loving Father His own Word and promise, basing my con-

True prayer.

fession, petition and thanksgiving on that Word, I truly pray.

Question closely on the relation between the Bible, as God's Word to me, and prayer, as my word to God. Show clearly and draw out that the Word must always be studied prayerfully, and that prayer must always be combined with devout study and contemplation of the Word.

The Word and prayer.

Show that in the Word God comes to, offers to and bestows on me, while in prayer I bring to and ask from God. *Ergo,* the Word is sacramental, while prayer is sacrificial. *Ergo,* prayer is not a means of grace. Illustrate. Asking for bread does not appease hunger, but bread does. Question.

3. On conditions of acceptable prayer make clear the distinction between spiritual or eternal good on the one hand and bodily or temporal good, including the health and life of the body, on the other; that when we really long and pray for the former it is always God's will to hear and answer us, and that the answer is in proportion to the heart's desire. But when we pray for the latter, *i. e.,* for earthly good, we remember that God is the wise Father, we the ignorant children. We do not always know what is good for us. He does. Illustrate from relation between earthly father and child. Paul's thorn in the flesh. Question closely on distinction between heavenly and earthly good, on relation between father and child.

Answer to prayer.

Show that therefore God does not promise to hear every prayer, and therefore when we pray for earthly good our prayers must always be conditioned and say, "Thy will be done." Show that when God withholds one desired good He gives another and better, *e. g.,* Paul's thorn. Question closely and make clear these distinctions. Show wrong and right in faith-healing.

Prayer and God's order.

4. Show that we have no right to expect God to set aside His own means or methods of grace. If the Spirit works through the Word, I have no right to pray God to convert a person without the Word. I must see that the means are brought to that person and then pray God to bless those means. Illustrate and question.

Even in physical disease I must use means or remedies. God's Word sanctions physicians and physical remedies, *ergo,* again, Christian science is wrong, and fanatical faith-healing is wrong. Question closely. In all this introduction bear in mind that many misleading and hurtful ideas on prayer are abroad, that the Reformed idea is different from the Lutheran; that it is the Catechist's duty to get his catechumens clear on all these points.

Model prayer.

5. After making clear the nature and conditions of true prayer, show that this, the Lord's, is the best of all prayers, and a model for all true prayer. It is the best, because of Him whose it is and who

commends it, because it embraces all our wants in a few words, because of the beautiful order of the petitions.

The word Father reminds me of my relation, out of this child and Father relation all true prayer must flow. The last word, Amen, means faith, without which there can be no true prayer. Our Father.

Again, Father is a word of trust; our is a word of love; in heaven is a word of hope. Faith, love and hope are here. Question on all this.

As to the order of the petitions: The first three deal with our spiritual needs, the middle one with our temporal needs, and the last three with spiritual deliverances. To hallow His name should be the ground and aim of all our spiritual strivings, this is done in His kingdom, where His will is supreme, and the doing of it should be our soul food and delight. Then we pray for bread for the body. In the getting and use of it we sin much against God and against our neighbor, are sinned against by him, *ergo,* we need forgiveness and need to forgive; and we are in constant danger of falling again. *Ergo,* we pray against temptation, and against the roots of sin or evil. Question. Order of petitions.

6. In all this, show how this prayer is a model for our prayers. Impress that the catechumens are now old enough and ought to make their private prayers in their own words, telling God their special

and particular needs and dangers and praying for the special help they need. And impress deeply the need of a prayerful spirit by all who really desire to be and remain true children of God. Impress the need of regular prayer, *e. g.*, morning and evening, especially before retiring. Be not too legalistic on posture. Show that the proper private posture is kneeling, but that on a really cold night in a cold room, if they can pray better in bed, God will accept the prayer, if only it is real and sincere.

Prayer—one's own.

Show also that in addition to their regular prayers, all should form the habit of sending up silent petitions in every time of special need and danger. Show that reading or repeating from memory does not detract from the true worth of prayer, if only the heart is in every petition, and that making one's own prayer may be pure formalism if the heart is not in it. On all this question generally, but be careful not to tempt to a hypocritical or deceitful answer. Your great aim here is first to give clear ideas on prayer and then to induce to the habit and life of prayer.

7. On the introductory words, follow Luther's explanation. Show again what is implied in the endearing name Father, and what it implies on the part of each child. Dwell again on the child relation, its privilege and blessing. Show what it means to call on Him with all cheerfulness. Who can do

The introductory words.

this? With all confidence, who can do this? Show the altruism in Our. In heaven, reminds of heavenly attributes. Dwell on and review and apply again each attribute. He is on earth, also omnipresent. If my Father is such, what should I, His child, be? Question closely and practically.

Show again the falsity of the popular conception of God's universal Fatherhood, and the conception of an indulgent father, who makes light of and overlooks sin. Warn against this false idea.

Impress again that only he who has Christ as a personal Redeemer, and lives in personal, trustful and loving relation with Him, can really love God as his Father. This is important. Question closely. Remind of fear, love and trust.

The First Petition.

1. Review Second Commandment and its explanation. Show its relation to this petition, showing holiness of God's name; show that hallow means to recognize as holy and to treat as holy, especially in private and public worship. Question fully.

Show when this is accomplished, show meaning of teaching, expounding, preaching the Word in its truth and purity, *i. e.*, to be careful and prayerful always to understand correctly and to accept completely. Here dwell on and impress the importance of pure doctrine, the irreverence, danger and sin of

Importance of pure doctrine.

caring not whether we understand God aright or not, the danger of present-day laxity, looseness and liberalism; show how it casts a slight on God and charges Him with insincerity in His revelation, that a liberal church or preacher is irreverent, unsafe and unworthy of our esteem. This is important. Be clear and impressive, but not polemical. Be sad rather than angry at the irreverent indifference to truth that is abroad. After you have made the danger of carelessness clear and shown the scripturalness of loving sound doctrine, question closely.

2. Show that by having and following a few important principles of hermeneutics or explanation we can know what the teaching of the Word in truth and purity is.* Drill and draw out these hermeneutical principles.

Sound doctrine of Lutheran Church.

3. Here is a place (*a*) that our Lutheran Church loves sound teaching, has made the most thorough research and investigation of what the Word teaches on every point of doctrine, and (*b*) that it is a privilege and comfort to belong to such a sound Church, and (*c*) that it would be a most serious loss to leave such a careful and safe Church for one that is indifferent and unsound on some of the precious teachings of the divine Word. Impress these points and draw them out.

* See "Way of Salvation in the Lutheran Church," pp. 33, 34.

4. After having emphasized the sound doctrine it is of vital importance to emphasize even more earnestly the demand of a holy life.

Impress that sound doctrine alone is not enough, that one might have this and be and remain a stranger to Christ and His grace, and be eventually lost. Impress and draw out this momentous truth. Then show what a holy life is, how it must harmonize with the Word and will of God. Review the third use of the law. Show that it demands holiness in thought, in feeling, in purpose, in word, in act. Emphasize that only he who earnestly aims and strives after such holiness is a good Lutheran Christian. For grace to grow in such holiness of heart and life we must daily pray that our heavenly Father may help us. Question and apply.

Holy life demanded.

5. This petition also prays for help to be kept from profaning the name of God. Who does profane that name? He who teaches otherwise? Again the awfulness of false teaching. And lives otherwise. Again the awful danger of unholy living. And even more so if there is a pretense to holiness, while the heart is cold and the life unholy. Warn and question. Impress the need of watchfulness and prayer.

Thy Kingdom Come.

1. Distinguish and define the three phases of

God's kingdom, viz., the kingdom of power, of grace, of glory; show that we must be in the second before we can be in the third; show that God has always had His kingdom of grace and of glory; that the kingdom comes indeed without our prayer. But we pray that it may come to us. We should never come into the kingdom if the kingdom of grace did not come to us. Grace comes to us through the means of grace. We pray that the Holy Spirit may enable us so to use the means that they may bring the kingdom into us.

God's kingdom—three phases.

But we should pray that the kingdom of grace may come to all men, to the heathen who are without the means of grace; we pray here for missions. Luther came short in not including the missionary idea in his explanation. If we claim to be Christians and are unwilling to help the heathen, we are untrue to our name. True children of God pray and give and labor that the kingdom may come to the heathen also. Question, illustrate, apply.

2. Show that we cannot have the kingdom within us unless our heavenly Father gives us His Holy Spirit. Review explanation of third article of Creed. Therefore the need to pray that God would give us His Holy Spirit. Question.

Kingdom through the Spirit.

3. If we have that Spirit the kingdom has come to us. Then we believe His Word. We believe it all. We believe even where we cannot understand.

But here also our faith is not a dead faith, not a mere intellectual assent, not mere historic belief, but a faith that warms the heart, that works, that enables and impels us to lead a godly life on earth. This again describes a true Lutheran Christian. Then we shall finally pass from the kingdom of grace into the kingdom of glory and keep on living this godly life in heaven forever. Question.

4. It might be well to refer here to the kingdom of darkness with the devil at its head. Show that it is an organized kingdom, pitted against the kingdom of God, and that all who are unwilling to be in the kingdom of God must be in this kingdom of darkness in this world and in the next. Question. Review again on devil and bad angels under Creation in first article of Creed.

Kingdom of darkness.

Thy Will be Done.

1. Show that God's will is a good and a gracious will; that it is done without our prayer, but that we pray here that it may be done by us also. Enlarge, illustrate and question.

God's will.

2. Show how the will of the devil, the will of the world, *i. e.*, of the unbelieving world, and the will of our own flesh, *i. e.*, of unregenerate human nature and its remnants in the best of us hinder us and prevent His kingdom from coming to us. Enlarge, il-

lustrate and question. Review on devil and his angels.

God overruling.

3. Show how God frustrates and brings to naught the evil counsels and purposes of these enemies, *e. g.*, by His restraining, limiting and punishing providence, by bringing good out of intended evil, by disciplining and strengthening His children through these testings. Exemplify and question.

4. Show how we need to pray that God may keep us steadfast in His word, and in our faith, that we are weak, cannot keep ourselves, but He can and will.

Doing God's will as in heaven.

5. Show how perfectly and joyously God's will is done in heaven, that we should strive to approach that glad and trustful obedience more and more; that in order to do this we need to discipline ourselves (*a*) to acknowledge that God's will is good and gracious even when we cannot understand His permissions and doings, and even when they seem to be sorely against us; (*b*) that we bow under the chastening rod, knowing that what God inflicts is good, even when it hurts; (*c*) that we do not blame God for the inflictions and hurts we bring upon ourselves by our own disobedience and sin. Distinguish clearly here; show how we make ourselves suffer when we disobey parents and the laws of health, and how wrong it is to call such sufferings mysterious providences. Be clear yourself on provi-

dence and take pains to make your catechumens clear. Unclearness here is responsible for much skepticism. Question closely.

Our Daily Bread.

1. Show what is embraced under bread, viz., every earthly good, as Luther exemplifies. Show that these are all good in themselves; how that indirectly they are all God's good gifts. Review explanation of first article. Distinguish between necessaries, comforts and luxuries, between enough and superfluity; show that we must often be content with necessaries; have a right to pray and strive for comforts, but have no right to covet luxuries and envy those who have them. Review Ninth and Tenth Commandments. Dwell on these points. Here lie the roots of an un-Christian socialism. Question closely.

Meaning of bread.

2. Show how God gives, viz., by giving strength and opportunity for labor, by gifts, by inheritance. Review Seventh Commandment. Show that God promises nothing to lazy. Bread is promised for labor, thrift. Show again sin of wastefulness of God's gifts. Impress and question.

How God gives.

3. Show how God gives even to the wicked; that His goodness should lead them to repentance; that there is still a great difference between their having and that of God's children; that the former are

selfish, thankless, without inner appreciation and joy; that the better we are as God's children, the more content and joy we have in God's gifts. Remind of former petition as to God's will if we are providentially poor. Be very plain and practical on this petition. Question closely. Invite questions always and everywhere, but especially here. Endeavor earnestly to allay doubt and discontent and to satisfy sincere misgivings as to God's dealings.

When bread is ours.

4. Show in what sense daily bread or earthly good is ours; not bread obtained by theft or fraud, but bread and all earthly good honestly obtained and in that sense ours.

5. Show that we need it daily, should pray for it daily, and, doing our part, should trust God for the next day. Remind of explanation of first article. Question clearly.

Thanksgiving.

6. Show that our bread, or food, is God's gift; it should always be received with thanksgiving. Table prayer, always, either aloud or silent, *e. g.*, in a public place, but always heartfelt. Warn against formalism, saying without thinking or meaning, and so taking God's name in vain. Question generally. But do not invite deceit.

7. Do not forget to call attention to the "us." It is not "my." It is not selfish. It means concern and interest in the needs of others.

FORGIVE US, AS WE FORGIVE.

1. Our debts, our trespasses, our sins, sins against God, sins against our neighbor; show again the sinfulness and damnableness of sin. Review this point as it came up in conclusion of Commandments and in each article of Creed. Be not afraid of repetition. The doctrine of sin is a root doctrine, an unwelcome doctrine, a disputed doctrine, a hated doctrine. Fortify your class. Question closely.

Sinfulness of sin.

2. Show again that all have sin, that there can be no sinless perfection, that all need to pray for forgiveness. Question.

All need forgiveness.

3. Show the wretchedness of an impenitent and unforgiven heart, the blessedness of forgiveness, the conditions, true penitence and faith. Explain again. Show that forgiveness is justification; show again that sin had to be atoned for before it could be forgiven, and how Christ did atone; that His atonement was vicarious; that, therefore, God can forgive and delights to forgive, where the heart is in condition to receive it. Question closely.

Explanation of forgiveness.

4. Show how we sin against our neighbor by neglecting to assist and comfort and protect. Remind of explanation of Fourth, Fifth and Seventh Commandments. Show how we sin against him in our thoughts by envying and hating; in our words by false and evil speaking, in our deeds by injuring his person or his property. Remind of Command-

Sin against neighbor.

ments that forbid all this, especially of the Eighth and its beautiful explanation. Question.

5. Dwell again on the sin of bitterness, of spite-holding, of its disastrous consequences to self, to family, to church, to community; show that it is unworthy of a Christian. Make this clear and drive it home and question closely.

6. Then make clear that a bitter and unforgiving heart cannot be a broken and a contrite heart, and that God cannot forgive that heart; that that heart prays, "Forgive me, as I forgive, but I forgive not at all, therefore forgive me not at all." Show the frightfulness of this petition uttered by one whose heart is bitter and spiteful against another. Question closely.

Unforgiving not forgiven.

7. Show that we must forgive as God forgives; that while He demands penitence and confession, He wearies not in coming to the offender, reasoning with him, pleading with him, beseeching him to be reconciled. And so must we do with those who offend against us. Make this also clear and emphatic and question closely.

8. God not only forgives, but He pours out His richest blessings on those whom He forgives. We therefore should be specially kind to those whom we forgive and always readily do good to them all. Exemplify and question. Show the beauty, the blessedness and the happiness of thus forgiving and

As God forgives.

returning good for evil. Give examples and question.

9. Show again the constant need of earnest prayer for our own forgiveness and for a forgiving and loving spirit.

Temptation.

1. Define temptation clearly. Make catechumens memorize definition. Show what temptation to evil is, that such temptations come from the devil, the world and our own flesh. Give examples. Show awful sin of belonging to the world and so tempting others to sin. Give examples and question.

Temptation defined.

2. Show that all are in danger. Devil is at work through under-devils and devilish people who are in his service. Examples, question. Show again reality of personal devil. Review what was said on bad angels under first article. Tell again his story from Bible, beginning with serpent in Eden; show how a wicked world helps him along, and how our own flesh is inclined to yield. *Ergo,* all are in great danger and need to pray earnestly, lest they fall.

Danger.

3. Show that God cannot tempt to evil. Distinguish clearly such temptation to evil from testing, trying, disciplining anyone for his own good; show that in this sense God tempts, tests, tries and disciplines for the strengthening of faith and character. Exemplify and question.

God tempts not.

4. Show that we here pray for strength to overcome the temptations to evil, for God's help that our enemies may not succeed in deceiving us, leading us into error, *i. e.*, into false belief, *e. g.*, that we are strong and safe and there is no danger; that there is no devil and no danger from one; that God is indulgent and overlooks sins, or that God is not good, else we would not suffer and be tempted; show danger of such errors or false beliefs, and safety in true doctrine. Show danger of being led in unbelief as to God's mercy and Christ's atonement, and the Holy Spirit's help, and how such unbelief may end in despair and spiritual death.

Why we pray thus.

5. Show that on account of the weakness of our flesh, and the strength of the devil and the world, we need to watch and pray, lest we fall into other great and shameful sins. Examples and close questions.

Why watch and pray.

6. Show how that if we are in earnest in this petition we will never expose ourselves to the danger of bad company, bad places, where the influence is dangerous to spiritual life. Review Sixth, Ninth and Tenth Commandments and Providence under first article and above petitions. Show that no one who needlessly exposes himself to danger has a right to expect God's protection. Question.

7. Show that each one should be earnest and diligent in the use of the means of grace, that so he

may grow stronger and ever stronger against temptation and sin.

But Deliver us from Evil.

1. Show that this petition is a summary. Dwell on every word of Luther's explanation. Question on every point.

2. Show again how all evil comes from sin. Where there is no sin, there is no evil, no hardship, no suffering of any kind. The root evil is sin. For deliverance from it we here pray. If we have deliverance from sin there is no danger for the soul; bodily evils can be cheerfully borne, while poverty, losses and disappointments can also be met with Christian fortitude and courage. If sin is forgiven and its power broken, there is comfort in the midst of all the ills that may afflict our earthly life. Impress this, your catechumens will need it. Question closely. Evil from sin.

3. Show again how the earthly ills and crosses which we do not bring upon ourselves, but which God lays on us, are all meant for our discipline, for our training, our growth in grace, our weaning from the love of earth, the setting of our affections on heavenly things, the transforming of us more and more into the image of Christ. Make this clear. God's crosses.

4. Show that when we pray this petition we also

pray that we may be made more and more willing to bear whatever crosses God may impose and as long as He may impose them, that we may not become rebellious or wish to end our life, before God says it is enough. Question.

The Conclusion.

1. Show that in this conclusion the child of God shows his reason for believing in and coming to God in prayer. Because the kingdom and the power and the glory are His, therefore I know that He can do for me whatever He deems good for me. To such a God I can pray. What a privilege to know Him, to be permitted to come to Him with all confidence and cheerfulness, even as a beloved child to an earthly parent. Question.

Reason for prayer.

2. Impress every word of Luther's beautiful explanation and application of the word Amen. I should be assured, made certain, beyond all doubt, that such petitions are acceptable, are heard. Blessed assurance! What an encouragement to pray. Impress it. Show the emptiness, the comfortlessness, the fearfulness, the hopelessness of a life without prayer! Drive this thought home, so that they may never forget it.

Amen.

He has commanded prayer, in this manner, after this model. May I ever study it, pray it, and conform all my own prayers to it. He has promised

to hear, *i. e.*, when I pray after this manner, according to the foregoing explanations, in the spirit inculcated above. Then He hears. Amen, Amen! Yea, yea, it shall be so!

3. Show how easy and how frequently this precious prayer is abused. It is so well known, so frequently used, that there is great danger of saying it without praying it, of rattling it off without either thought or heart in it. This is a sin. It is taking God's name in vain. Remind of Second Commandment. Warn earnestly against this sin.

Abuse of prayer.

Luther once called this prayer the greatest martyr on earth, because it is so much abused. Question and caution.

4. Remind again that to pray aright, and especially to pray this prayer aright requires (*a*) That I see and grasp the mind, the meaning, the will of Christ in it. (*b*) That I have an earnest, heartfelt longing to have and use every good I pray for in each separate petition. (*c*) That I may have the spiritual wisdom to apply each separate petition to my present need. Impress and draw out these three points.

Praying aright.

CHAPTER XXIII.

THE SACRAMENT OF BAPTISM.

We have repeatedly admonished the Catechist that he must know the danger points in the catechumen, the points on which he is in danger of faltering and falling. Our last three chapters deal with such points. In her teaching on Baptism, on Confession and on the Lord's Supper the Lutheran Church stands alone. All the Reformed churches differ from the Lutheran on these points. The Lutheran who imagines and tries to show that there is little or no difference here is either strangely ignorant or wilfully indifferent and disloyal to what his Church has always taught, confessed and defended against those who hold and teach a different doctrine. Let the Catechist be clear here. It is a serious matter to betray the teaching of the Church whose name he bears. It is a grave responsibility to teach error to the unsuspecting catechumens. It is a woeful wrong to them to leave them unclear, unfortified, an easy prey to plausible errorists, who will find, attack and trouble them and possibly rob them of true comfort for the rest of their life. "Take heed unto thyself and unto the doctrine." "Be not carried about with divers and strange doc-

Lutheran Church position.

trines." "Hold fast the form of sound words." "Earnestly contend for the faith." "Be ready always to give an answer." "The time will come when they will not endure sound doctrine." Is not that time here? Are not our catechumens in danger?

1. Remind and impress again that our Church is the only Church that has a clear and consistent teaching on the fact that grace comes through means. That where the means are, there grace is. That we know of no grace and have no right to expect grace where there are no means.

Grace through means.

2. Make clear again that the Word and the two Sacraments are the means. Show again that the Word is the principal means, that it makes the Sacraments means. Show again that in other churches neither Word nor Sacrament are believed to be means that carry, convey, bring into the heart and life the grace that bringeth salvation.

The means of grace.

Read carefully chapter seventeen of "Way of Salvation." Then chapters three and four, then thirteen, fourteen and fifteen. Question closely on what constitutes a means of grace. Show again the difference between the Lutheran view and the Reformed view of the Word of God as the bearer of the Spirit and grace of God.

3. Give and impress a clear definition of a Sacrament. Show what three marks or characteristics it

must have. Show that only Baptism and the Lord's Supper have these three marks; that Rome is wrong in claiming seven Sacraments; show types of the two in Old Testament; show that without a believing and loving heart they are of no avail. That depending on the mere outward observance of our Sacraments, while the heart is cold, faithless and loveless, is not merely useless, but seriously sinful. Question closely.

Sacrament defined.

4. Before catechising on Baptism read carefully "The Lutheran Pastor," pages 396-399. Examine yourself as to whether you are prepared to safeguard and fortify your catechumens against the specious attacks that they will certainly have to meet from the baptistic and revivalistic sects. Many Catechists fail here and are largely responsible for the future apostasy of their catechumens.

5. Make clear the nature of baptism. Make clear the meaning and bearing of Luther's first two questions. Emphasize that it is not a ceremony gotten up by man, or by the Church, but that it comes from the hands of the God-man, Christ Jesus; that He would not institute and make binding an empty or useless ceremony; that if it were man's we might ask, what is the use? or what good can a little water do? But it is dishonoring to Christ to ask such questions about an institution of His. He can do great things through little means. Illustrate and impress these fundamental points.

Nature of baptism.

6. The Catechist must be clear on the question of the baptism of infants. He must be clear on the doctrine of original sin. He must realize that the Lutheran alone has a sure ground for infant baptism because of his Scriptural views of sin, of grace and of grace through the means of grace. He must know what the arguments against these teachings are and have an answer, a satisfying answer, for every one.

Infant baptism.

7. Being clear on the ground and need of infant baptism, he must know all the historical and Scriptural arguments that prove the Lutheran position correct. Dr. Seiss' "Baptist System Examined" is still one of the most satisfactory books on the subject. Whitteker's little book on Baptism is popular and helpful.

8. Now, let him review the children again on sin, on the need of renewing grace, on the means, on the nature of baptism, the Scripture proof, infant baptism and invalidity of arguments against. Drill catechumens until they can answer every argument. On Baptist challenge to show an example of infant baptism in Bible, show, first, that God established infant membership in what Stephen called the church in the wilderness, that God never recalled it, that no one else dare; second, that there were infants, hosts of them, among those who crossed the Red Sea, that Paul says they were baptized, that

Infant baptism—Scriptural.

when Paul calls it a baptism we had better not contradict. Third, show that the commission to disciple the nations, by baptizing and teaching, includes infants, as there never was a nation without infants. Illustrate from census taken. Next show that there is not a single example in New Testament of the Baptist custom, *i. e.*, of a child born of believing parents and baptized as an adult, that all the adult-baptisms recorded in New Testament are those of converts from Judaism or from heathenism. Then show that the history of the early Church shows that infant baptism was the custom by all except by those who were accounted heretics. Drill patiently and perseveringly on every point. Time and patience used here may save some from going astray.

Mode of baptism.

9. The less important matter of the mode of baptism may be brought in next. This is more important in some communities than in others. It is not likely, however, that all the catechumens will escape future onslaughts from fanatics who have more zeal than knowledge. The books referred to above will show the Catechist what the opponents' arguments are and how he can meet them. Let him treat this subject in the manner recommended for baptism of infants above. Drill in the arguments against immersion and for sprinkling and in the answers to the objections of opponents. Impress upon them that they were proper subjects when they were

baptized and that the Sacrament was administered in this manner. And impress further that since this is most certainly true, it will be disloyalty to Christ, to His Church and to His truth, if they ever repudiate their baptism and receive one of another kind. These things cannot be made too clear or too strong. Right teaching here may save shipwreck of the faith hereafter.

10. Then come Luther's two questions on the benefits of baptism and the promises of God.

Here make clear again the condition in which the child is without baptism. Then again show how God the Father loved those children and gave His Son to redeem them, to purchase for them the forgiveness of all their sin; how the Son effected this purchase of pardon when He became their substitute, took their sin upon Himself, endured the guilt and suffered the punishment which the sin deserved, and so made forgiveness possible. But this purchased pardon must be personally and individually applied. This God the Holy Ghost effects through the water and word of baptism. The Triune God has thus entered into covenant relationship with His baptized children. Their sins are forgiven, death and the devil can harm them no more—everlasting salvation is theirs. They are the sons and daughters of God. Thus should the Catechist impress upon the children the priceless treasure they have in their

Benefits of baptism.

baptism. It has brought and sealed to each one individually all the blessings of salvation. Show how the faith that was implanted potentially or germinally through baptism must be nurtured and maintained, that only they who keep on believing what the Word and promise declare shall be saved.

Baptism not appropriated.

And here show the children again how they can tell whether they still have the life and faith given in baptism. Make clear to them that if they can make light of sin, laugh at it, and say they don't care, they have reason to fear they do not really and heartily believe. Show that with the heart man believeth, and that he whose heart has faith must hate sin, mourn over it and earnestly desire and seek forgiveness when overtaken by it. Impress the need of being in earnest about this deliverance from sin, from the fear of death, from the power of the devil. Impress the fact that children who are utterly thoughtless, careless and prayerless, and willfully continue so, have no right to comfort themselves with their baptism; that these comforts belong to him who really believes and continues to believe. Warn against a false comfort, as if the mere fact and form of baptism assures salvation. Emphasize the fact that in baptism God has made a covenant with each one, that He will be faithful; but so must the recipient be. If the baptized child wilfully breaks this covenant and becomes a prodi-

gal, the covenant is broken. But it is not God's fault. On His part the covenant stands, and He will receive the prodigal child back when he repents. All this must be made clear to the children.

11. Coming to Luther's question: "How can water produce such great effects?" Remind again of the power of the Word as a means of grace, show that the Word is essential; that water is necessary because it is a part of Bible baptism. Remind of the place of faith, as above; show in what sense it is a washing of regeneration; what regeneration means; that it is elsewhere called being born again; that being born, or a birth, is a very feeble beginning of an independent life, and yet a real beginning of a real life; that baptism is the means, the gracious water of life, the start of the child of God. Show again the preciousness of this gift of God, and the base ingratitude of despising it and throwing it away.

How these great effects.

12. In Luther's last two questions explain clearly what is meant by the old Adam. What by daily sorrow and repentance. Emphasize the daily; show that the child of God never gets done repenting, because he never gets done sinning; that this daily repenting is a true sign, a certain manifestation of the new life. The old Adam, the old nature, has been deadened by the implanting of a new life. But that old nature still has some life. It shows itself in

The old Adam.

sins and evil lusts. These need the daily drowning by daily sorrow and repentance. No child of God gets beyond this. There is no sinless perfection. "Forgive us our trespasses" needs to be a daily prayer. For this daily conflict, this daily overcoming of the old Adam, the sins and evil lusts, we need the law, we need the gospel, we need to watch, to pray, to wrestle. Impress the earnestness of the Christian life, the constant danger and the constant striving against evil. Question closely and searchingly. Let no one pass this point without feeling its reality.

The new man.

Show how the new man is to come forth and rise. That as through baptism the old man is crucified with Christ, so the new man is risen with Christ. As the crucifying is to go on daily, so is the rising again to be a daily effort and exercise; that there is to be a renewal day by day. Our growing Christian life is thus to be a constant fellowship with His suffering as well as a living into the power of His resurrection.

Show that so living our baptism will be a daily and never-failing spring of comfort and of strength; that the grace from this means of grace will abide as a precious uplift through life. Question and impress and apply all this personally, until each one realizes: "This means me and is for me as if I were the only one."

13. Remind them again that our Church is the only one that has this rich, precious and Scriptural doctrine on baptism; that if any of them should leave this Church for another they would throw all this away and rob themselves of all this help. Stir up here also an appreciative love for the Church that teaches them so clearly, comforts them so effectively and enables them to hope so steadfastly.

Preciousness of Lutheran doctrine.

14. Here remind them of the relation of their baptism to their coming Confirmation. Study over again the chapter on Confirmation and see that you make the meaning, the responsibility and the blessedness of this act clearly understood. Rest not until you have done all in your power to make clear, drive home and clinch the full significance of a voluntary Confirmation. And warn again against that superficial, state church and rationalistic view and habit of Confirmation which has wrought such havoc in our dear Church. Resolve, by the help of God, that your catechumens shall understand the real spiritual self-surrender of this beautiful rite, and that to each one Confirmation shall mean an intelligent and a voluntary consecration for life.

Baptism and Confirmation.

CHAPTER XXIV.

OF CONFESSION.

Between parts four and five of the Catechism, as a bridge from one to the other, looking back to the grace vouchsafed in baptism and looking forward to a worthy reception of the Lord's Supper, we have Luther's three questions on confession.

Peculiar to Lutheran Church.

This intermediate part of the Catechism brings before us a doctrine peculiar to our Church. She stands alone in her belief and teaching on this subject. Other Protestant churches have no confessional teaching on this subject, unless it be to deny and repudiate what we teach. In the Reformed churches our teaching is abhorred and denounced as Romish and dangerous to the soul. Some Lutherans also are afraid of it, avoid mention of it as much as possible, handle it very gingerly when called on to speak of it, and often pervert it. To the Reformed ear and taste it is one of the most unpopular of all church doctrines.

This aversion arises mainly from ignorance of the meaning and intent of the doctrine. It is prejudice. People who harbor the prejudice have never sincerely studied the subject. The very mention of confession and absolution seems to repel them.

Unfortunately, many Lutheran ministers seem to be unclear on the subject. They seem to be unable to make it clear to others. Their teaching and preaching leave the impression that the minister can and does in his own name and person forgive sins. Their careless, impenitent and formalistic catechumens and hearers flatter themselves that because they have the pastor read the absolution, therefore their sins are *ipso facto* forgiven. Their misunderstanding of the doctrine makes them feel secure in their impenitence and sin and endangers their soul's salvation. Here, then, is a blessed opportunity for the good Catechist. How important that he rightly explain and apply these catechetical questions on confession and absolution. We offer a few hints to help him.

Doctrine misunderstood.

1. Read again carefully chapter sixteen of the "Way of Salvation." Also chapter fourteen of "The Lutheran Pastor."

2. Make clear the Romish teaching on the subject. Show what is false and unscriptural in it. Show falsity of the hierarchical conception of the priesthood as an order. Show impossibility of enumerating all sins, even if the priest could forgive them, the uneasiness and fear of the soul lest some sins might have been unconfessed, and, therefore, unforgiven.

Rome's false doctrine.

3. Show that there are three kinds of confession,

viz., one to God, one to a fellow-man, when we have wronged him, and one before the pastor. Rehearse and emphasize again the daily, constant need of penitence and confession before God, not only on account of the known sins, but on account of the secret sins, the sins of the heart which are known to God alone. Question closely.

Kinds of confession.

Then rehearse and reimpress the duty of confessing our faults one towards another. This passage is often misapplied. It has nothing to do with confessing to the pastor, unless one has wronged him personally. Show again the sin of holding spite, the special importance of personal reconciliation before partaking of the Holy Communion. Question personally, drive it home.

4. This brings us to Luther's first question. Here show that it is not absolutely necessary to forgiveness that we confess before the pastor. But that for the sake of the absolution and the comfort that it brings to weak and troubled hearts, such confession has been retained as a useful church custom.

Confession before the pastor.

Show that such private confession means a confidential, frank and free interview with the pastor, in which the heart and life are laid open, besetting and dangerous sins are fully confessed and comfort and counsel sought from one's spiritual guide.

Show that such confession should be made with heartfelt sorrow, with a humble spirit, with earnest

thoughtfulness, with child-like trust in our heavenly Father, and with earnest purpose to watch, pray and strive against such sin more earnestly in the future than in the past. Question on each point. Make each point clear.

5. Show that all sin is against God. That God alone can forgive sin. That no mere man, be he layman or minister, can forgive sins by his own power or in his own name. The pastor is God's messenger, the mouthpiece and ambassador of God, when he brings God's message, speaks God's Word. That Word, as we have seen, carries God's grace, carries forgiveness, life, salvation. In that sense the forgiveness announced and declared from the pastor is as from God Himself. It is not the pastor, but the Word, that bears the forgiveness. Recall illustration of government's deputies, after Civil War, in chapter sixteen, "Way of Salvation."

How sin is forgiven.

If the Catechist can make this clear then all the Reformed objections fall to the ground, while all the comfort of the absolution remains. Thus rightly presented, this is another of the precious doctrines peculiar to our Church. Happy is the Catechist who can make it so clear and can so lodge it in the mind and heart of his catechumens that they can gladly explain and defend it against all gainsayers.

6. This explains Luther's second question sufficiently. The third is so easy and practical that no

more is necessary than that the Catechist impress each clause. Let him remind and reimpress the pedagogic use of the Ten Commandments. Show the catechumen how to use each Commandment as it is needed; show them that while they are sons and daughters now, they will be servants, or masters, or fathers or mothers by and by; and how they will need this admonition of the Catechism as long as they live. Question on each point.

Luther's third question.

7. Show them how the lessons of this brief part of the Catechism are intended to help them to appreciate and get rich blessing out of the fifth and last part.

CHAPTER XXV.

THE SACRAMENT OF THE ALTAR.

In this, the last part of our Catechism, we again have to do with a subject on which our Church differs from all others. Here, again, it is of the utmost importance that our catechumens be made clear on our doctrine and on its grounds and proofs. As in the two preceding chapters, so in this. All the companions, friends and neighbors of our catechumens who belong to other churches will be against them. They will endeavor to persuade them that the Lutheran teaching is false, Romish, superstitious. All the non-Lutheran commentaries, religious books, Sunday school helps and other literature are against us. Our doctrine is unpopular. Lutherans themselves are often unclear, hesitant and skeptical here. The responsibility of the Catechist is great. He must first of all be clear himself. He needs to know the teaching of others. He needs to know and be ready to answer the objections to our doctrine. He dare not spare himself any pains to make this all so clear that it becomes a conviction, and to so equip his catechumens that they can answer the arguments of the opposers.

Clear statement of doctrine.

1. Read carefully chapters thirteen, fourteen and

fifteen of the "Way of Salvation." Get its viewpoint, its argument, its illustrations. If a more comprehensive study is desired there is nothing in English more full or forcible than Krauth's "Conservative Reformation."

2. Explain clearly the different names of the Sacrament, *e. g.*, the Lord's Supper, in what sense a Testament, Sacrament of the Altar, Table of the Lord, Sacrament of the Body and Blood of Christ, Holy Communion. Show that each name indicates that we are here dealing with a sacred mystery.

Different names.

3. Recall the time and circumstances of the institution, its testamentary character, sacredness of testamentary words, Paul's inspired explanation of the words. Question.

Time and circumstances.

4. On Luther's first question show in what sense we have the true body and the true blood really present in the Sacrament; show that we have to do with the spiritual, glorified body and blood of the glorified Christ, who is everywhere present, has all power and can be specially present and give Himself to us in, with and under the bread and wine. Show that to doubt this possibility is to doubt the power and Godhead of Christ. Question.

Body and blood truly present.

5. Make very plain what the Romish doctrine of transubstantiation is, that according to it there is no more bread and no more wine, as the bread has been changed into flesh and the wine into blood, so that

there is no more earthly element; show that this is against Paul's explanation, who calls it bread after the consecration and calls it the communion of Christ's body. Make clear that it takes two things to make a communion, and that both must be present. The Romish doctrine thus contradicts Scripture. Question fully.

Romish teaching.

6. Show what the teaching of our Church is, viz., that the bread is not changed, neither is the wine. But these earthly elements, without change or material mixture, convey the body and blood, and that thus the bread is a real communion of Christ's body and the wine of His blood. Many Lutheran Catechists are not clear here. They leave the impression that we believe in transubstantiation. They leave the same impression by their preaching. Question and drill.

Lutheran teaching.

7. Show clearly what the Reformed doctrine is; that it gets rid of the heavenly element and retains only the earthly. It contradicts Paul's teaching of a communion on the opposite side from Rome. Show how empty this teaching is and how it robs the Sacrament of all mystery and of all objective character, and really robs it of all sacramental character. Show that this loose doctrine leads to loose practice; that the Reformed people come without a preparatory service, that they invite everyone to partake who deems himself fit or moved to come;

Reformed teaching.

show that our doctrine cannot allow us to be so liberal and so loose. Question until you make this clear.

Scripture proof.

8. Now go over all the Scripture proof again, beginning with the words of institution and explaining them by the words of Paul, and show how our doctrine is loyal to the Word, and that it is dangerous to change the Word or to refuse to believe, because we cannot understand; show that it is better to trust too far, to believe too much, if this is possible, than to trust and believe too little. Question.

Our belief precious.

9. Show the preciousness of our belief. How it makes this Sacrament blessed. How much the Sacrament means to us. How much it offers to us. How it becomes the Holy of Holies, the place nearest heaven this side of heaven. And what a comfort, what a joy, what a fuller view and value of our Saviour we have when we believe that He who gave Himself for us here gives Himself to us, as meat and drink for our souls. Show again that those who believe not our doctrine cannot have this comfort and joy in this Holy Sacrament. Question closely.

Benefits of Sacrament.

10. Coming now to the benefits from the sacramental eating and drinking, show in what sense and manner forgiveness, life and salvation are granted; show that while the true child of God always has forgiveness, yet he needs the constant assurance

from the Bible read and recalled, that the assurance comes with a deeper impress from the preaching of the gospel of forgiveness, that it comes home with still greater comfort in the words of absolution, but that it comes with the greatest of all comforts when the penitent believer takes the sacramental bread and wine from the pastor's hand; he receives it personally, individually, as if he were the only one. With it he hears the words, "given and shed for you for the remission of sins." He can no longer doubt that it means himself. As sure as he hears, takes, eats and drinks, so sure is he that his sins are all forgiven. With forgiveness he receives an increase and strength in his spiritual life. This increase of life is intended to increase his faith, love, hope, patience, watchfulness, prayerfulness and all the Christian virtues. Show that each one of these virtues ought to increase and grow with each communion. Show that thus salvation, from the guilt and from the power of sin, for the life that now is and for the life to come, is made more real and more precious by this holy Sacrament. Impress again that all this is only for him who has true, heartfelt penitence and a trusting, living, loving faith.

11. Show that the unworthy, *i. e.*, the secretly impenitent and unbelieving, do indeed receive the same body and blood of Christ, but, instead of partaking of the above blessings they eat and drink damnation to themselves.

The unworthy.

Warn most earnestly and solicitously against such unworthy participation.

Review briefly the lesson on confession. Question to find whether all are clear on worthy and unworthy communing. This is a vital point. Serious mistakes are made on both sides. While some commune who are not fit, others fail to commune because they are unclear as to what real fitness is. They do not know that this is a means of grace not for those who are already good enough, but for those who realize their unworthiness and hunger and thirst after righteousness. Right catechising here will make fuller and more blessed communions hereafter.

12. Make clear your position on the frequency of Communion. Here also there are faults on both sides. But among us the most common fault is too much neglect of this blessed privilege. Read pages 345-347, "The Lutheran Pastor." Warn especially against the serious sin, so frequent among our confirmed members, of communing after Confirmation and thereafter rarely, or never. Show that the inner life must be at a low ebb and in danger of expiring where there is no felt need and no desire for this heavenly food.

Frequency of Communion.

INDEX.

INDEX.

A

Abrahamitic catechisation, 48.
Absence from class, 161.
Absolution, 278f.
Abuse of confirmation, 130
Acceptable prayer, 248.
Achelis, 55, 58, 82, 86, 97, 99, 127.
Act of confirmation, 197.
Activity of catechist, 26f.
Adolescence, 34, 37, 38.
Adult catechisation, 155.
Alcuin, 64.
Alexandrian school, 59.
Alumni Association, 201
Andreæ, 163.
Andreas, Althammer, 77.
Andreas, Hyperius, 127.
Angels, creation of, 236.
Answer to prayer, 249.
"Apology Against Celsus," 61.
Apostasy of catechumens, 270.
Apostles' Creed, 57, 64, 71, 80, 89, 100, 104.
  articles of, 233f.
  explanation of, 4, 71, 72, 75, 100, 104.
  first article of, 235f.
  history of, 233.
  relation to law, 233.
  second article of, 238f.
  third article of, 243.
  use of, 233.
Apostolic catechisation, 46.
Apostolic catechetics, 47.
Apostolic constitutions, 51.
Apostolic church, 45, 53.
Apostolic letters, 46.
Apostolic practice, 46f.
Apostolic preaching, 46f.
Apostolic succession, 53.
Application of truth, 143.
Apperception, 50, 166.
Archbishop Cranmer, 111.
Arguing age, 39.
Arndt, John, 90.
Arrests, 38.
Athanasian Creed, 72.
Attendance at catechetical class, 150, 164.
"A Threefold Cord," 75.
Attention, 166.
Atonement, 241.
Attributes of God, 235.
Augsburg Confession, 124, 191.
Augustine, 71, 78, 79, 104.
Ave Maria, the, 76, 80.

B

Babylonian captivity, 124.
Baptism, 63, 81, 88, 104, 126, 145, 153, 268ff.
  benefits of, 273.
  Lutheran views of, 268.
Baptismal instruction, 46, 52.
Baptizing, 34, 53, 56.
Baptism of catechumens, 63.
Baptism of infants, 271.
"Baptist System Examined," 271.

Barth, 115.
Basedow, 115.
Basil the Great, 65.
Beginning class, 159.
Beichtkind, 123, 188.
Benefits of Lord's Supper, 286.
Bible, 19, 160, 175.
Bible lessons, 19.
Bible of laity, 89, 91.
Body and blood in sacrament, 284.
Bohemian Brethren, 74f, 79, 87.
Bohemian Brethren Catechism, 87.
Boltzius, 117.
Book of Acts, 46.
Boys, 35, 36f.
  changes in, 36.
  for ministry, 35.
Boy-likes, 35.
Book on Catechetics, 7, 8, 72.
Book-worm, 35.
Brentz, 87.
Brentz Catechism, 87.
Bucer, 127.
Buchwald, G., 82, 83.
Bugenhagen, Johannes, 76, 125.

C

Campanius, John, 112.
Candidates for baptism, 55.
Candidates for ministry, 39.
Canvass for catechumens, 149.
Capital punishment, 219.
Catechetical class, 23, 148.
  absence from, 161.
  attendance at, 150, 164.
  Bible in, 160, 175.
  children of, 34.
  closing review of, 178.
  dismissal of, 172.
  devotions of, 162.
  evangelizing in, 180.
  explanatory talk to, 161.
  first meeting with, 158.
  forward ones in, 158.
  hour of meeting, 158.
  how gathered, 148.
  how to begin, 159.
  inattention in, 168.
  length of session, 174.
  management of, 35.
  meeting places of, 158.
  members of, 148.
  memorizing in, 176, 183, 234.
  neglected gathered into, 149.
  order in, 159, 161, 174ff.
  ordinary meeting of, 165ff.
  parental interest in, 151, 173.
  place of meeting, 154, 158.
  pleasures of, 163.
  prayers in, 159.
  preparation for, 162.
  purpose of, 162.
  review of, 165.
  roll of, 160, 165.
  singing in, 154.
  Socratic reviews of, 179.
  teaching books of Bible to, 160.
  text-books of, 156.
  time of meeting, 152.
Catechetical sermons, 61, 71, 153.
Catechetical work, 68ff.
  of Augustine, 71, 104.
  of Bohemian Brethren, 87.
  of Brentz, 87.
  of Bugenhagen, 76.
  of Cyril of Jerusalem, 71.
  of Early church, 71.
  of Gerson, 73.
  of Gregory of Nyssa, 104.
  of Justus Jonas, 76.
  of Kero, 72.
  of Luther, 79f.
  of Notker, 73.
  of Ottfried, 72.

of Reu, Prof. M., 97.
of Rufinus, 71.
of Savanarola, 72.
of Tertullian, 71.
Roman Catholic writers on, 75.
writers of, 71ff.
Catechetics, 6.
books on, 7, 8, 72.
German writers on, 7.
in apostolic church, 47.
in patriarchal age, 47.
lectures on, 6, 7.
Lutheran writers on, 45.
New Testament on, 49.
Old Testament on, 47.
post-apostolic, 54f.
text-book on, 55.
Catechisation, 27, 28, 31.
failures of, 30.
of early catechists, 104f.
results of, 29.
Catechising, 8, 23, 47, 83, 123.
adult receiving, 155.
apostolic method, 46.
embryonic, 52.
failures of, 30.
indifference to, 119ff.
in Constantine's time, 62.
length of, 26, 57, 58, 62.
methods of, 22, 57.
of Abraham, 48.
of to-day, 94.
place for, 154.
rationalistic influence on, 114.
results of, 29.
Spener's influence on, 114.
time for, 154f.
Catechisms, 69ff. (See Catechetical Works.)
before Luther, 75f.
Bruno's, 73.
Caspar Gratinere's, 77.
Dietrich's, 150.
first with questions, 73.
Huss', 76.
in class, 159.
Loehe's, 156.
Nicholas Rusz's, 75.
Pontoppidan's, 157.
Reu's, 156.
Roman Catholic, 75.
Stump's, 156.
Trabert's, 157.
Waldenses', 74.
Wiclif's, 75.
Catechist, 134ff.
activity of, 26f.
aim of, 22, 23.
application of, 102.
before his class, 158f.
caution to, 186.
deaconesses as, 59.
deciding whom to confirm, 182ff.
defects in, 32.
definition of, 22.
derivation of word, 24.
dress of, 40.
first meeting with class, 138.
functions of, 6.
gathering class, 148ff.
history of, 45ff.
illustrations of, 14.
in later Jewish times, 48f.
in post-apostolic church, 54ff.
in the house, 47.
Jesus as, 49.
knowledge of, 34, 40, 71, 138.
language of, 140.
Levites as, 48.
mannerisms of, 40.
must know Bible, 139.
must know catechism, 139.
must know human nature, 143.
office of, 17ff.

patience of, 39, 41.
preparation of, 165.
promises of, 149.
prospective catechists, 8.
purpose of, 22.
qualifications of, 134ff.
responsibility of, 23.
schools for, 59.
studies of, 33.
text-book of, 69ff, 78ff.
treatise for, 61.
what he teaches, 69.
work of, 8, 123.
Catechumen, 8, 54ff.
admitted to Lord's Supper, 55.
adolescence of, 34, 37, 38.
apostles as, 50.
baptism of, 63.
companionship of, 38.
confession of, 56.
confidences of, 37.
crossing of, 123.
diary of, 37.
discipline of, 41.
doubts of, 40.
early instruction of, 72.
emotional period of, 37f.
examination of, 55, 61.
frettings of, 35.
grading of, 54.
growth of, 34.
heart appropriation of, 184.
health of, 24.
holding of, 198.
in Origen's time, 61.
instruction of, 56, 58, 62.
irreverence of, 40.
jealousies of, 38.
Jesus as, 49.
memory of, 40.
mental development of, 35.
parental interest in, 151.
personal interview with, 187.
physical changes of, 36.
preparation of, 151.
private instruction of, 155.
psychology of, 71.
public examination of, 190ff.
reading of, 38.
reasoning powers of, 39.
reproof of, 39.
study of, 35ff, 152.
understanding of, 183.
vocation of, 39.
will of, 185.
Catechumenate, 45, 46, 49.
after Constantine, 62.
first mentioned, 56.
for children, 64.
growth of, 52.
in Origen's time, 61.
in Tertullian's time, 58.
New Testament foundation for, 50.
shortening of, 63.
who confirmed in, 182.
Caution to catechists, 186.
Ceremonial law, 209.
Ceremony of confirmation, 123, 132.
Changes in boys, 36.
Charismatic gifts, 128.
Charlemagne, 64.
Child, the, 19, 49.
Child-catechumenate, 64f.
Child-loves, 38.
Child-nature, 24, 137f, 153.
Child-psychology, 33f, 34, 39, 40, 94, 143.
Children of the church, 23, 24, 26.
"Christenlehre," 76, 116.
Christian Endeavor, 28.
Christian home, 19, 20.
Church, the, 21, 37, 62.
Church Book, 159.
Church leader, 27.
Church losses, 32.

Church of the Reformation, 29.
Church records, 30.
Church Review, 97.
Church visitors, 83.
Civil law, 209.
Class management, 35.
Clement of Alexandria, 59.
Clement of Rome, 57.
Clinical experience, 6.
Cloister instruction, 65.
Closing review, 178.
Communicants, 57.
Companionship, 38.
Conclusion to commandments, 230f.
Conditions of prayer, 248.
Confession, 51, 123, 278ff.
Confessional, 66, 73, 100, 104.
Confessor, 65.
Confidences, 37.
Confirmation, 53, 104, 123ff, 182, 277.
  abuse of, 130f,
  act of, 197.
  Andreas Hyperius' views of, 127.
  a sacrament, 123.
  Augsburg Confessions on, 124.
  Bucer's views of, 127.
  Bugenhagen's views on, 125.
  ceremony of, 123, 132.
  covenant of, 126, 128.
  false views of, 131.
  Greek Catholic view of, 123.
  intellectual fitness for, 182f.
  Lutheran claims for, 129f.
  Luther's views of, 124.
  meaning of, 123, 129.
  Pietists on, 125.
  promise of, 149.
  relation to baptism, 277.
  Romanizing views of, 126.
  Roman Catholic views of, 123.
  Saxon articles on, 124.
  Spener popularizes, 125.
  tests for, 182ff.
  understanding necessary to, 183.
  use of, 132.
  Vilmar's views of, 127.
  who is prepared for, 182, 185.
Confirmation day, 132.
Confirmation vows, 133, 153.
Confirmed, the, 198f.
  church's duty to, 199.
  in Luther League, 202.
  in Sunday school, 202.
  lapse of, 199.
  organizing of, 200.
  pastoral care for, 204, 205.
  pastor's interest in, 203.
  public reception for, 200.
  record of, 205.
  service for, 202.
Confirmed youth, 29, 199.
Conjuring, 215.
Constantine, 62.
Covenant of confirmation, 126, 128.
Coveting, 228ff.
Cranmer's catechism, 92.
Creation, 236.
Criticism of catechisms, 92.
Crossing, 123f.
Cyprian, 71, 79, 86.
Cyril of Jerusalem, 61, 71, 79, 87, 104.

D

Daily bread, 259.
Deaconesses, 59.
Deacons, 57.
"De Catechizandis Rudibus," 104.
Deciding on confirmants, 182ff.
Defects in catechists, 32.
Definition of catechist, 22.
Descent into hell, 242.
Devotions in class, 172.
Diary, 36, 37.
Dichotomy, 237.

Dinter's criticism, 92, 106, 115.
Disciplina Arcani, 54.
Discipline, 111.
Dismissal, 172.
Divine healing, 250.
Divinity of Christ, 239f.
Divorce, 224.
Doctrine of sin, 240.
Doctrine of Christ, 245.
Doctrine of redemption, 241.
Documentary discoveries, 82.
Doubt, 40.
Dress of catechist, 40.
Duty to neighbors, 226.

E

Early catechists, 103.
Early instruction, 72.
"Ecclesia Lutherana," 91.
Ecumenical creeds, 233.
Effects of baptism, 275.
Eighth commandment, 226ff.
Elements of faith, 234.
Embryonic catechisation, 52.
Emotional period, 37f.
Enchiridion, 84.
Endeavor Societies, 28.
Engagement, 223.
English catechist, 8.
English ministry, 27.
English reformation, 111.
Environment of pupil, 145f.
Episcopal Church, 27.
Epistle to James, 57.
Estimates of catechism, 89ff.
Ethics, 238.
Evangelizing, 180.
Evolution, 235.
Exaltation of Christ, 242.
Examination of catechumens, 55, 61, 190ff.
  change of practice, 195f.
  dangers of, 194.
  distractions of, 194.
  during Middle Ages, 191.
  example of, 190f.
  history of, 191.
  Lutheran view of, 191.
  objections to, 193f.
  principles of, 191.
  temptations of, 193.
  unfairness of, 195.
Existence of God, 235.
Experimental religion, 95.
Explanatory talk, 161.

F

Failures of catechist, 30.
Fall, the, 236.
False faiths, 31.
False oaths, 214.
False views of confirmation, 131f.
False views of examination, 195.
Fatherhood of God, 237.
Fifth commandment, 219.
First article of creed, 235f.
First commandment, 211f.
First meeting of class, 158.
Forgiveness, 261.
Foreign-speaking congregations, 30.
Forward children, 158.
Fourth commandment, 217f.
Franklin Berg, 112.
Frequency of communion, 285.
Froebel, 115, 145.
Fuller, 23.
Functions of catechist, 6.

G

Gathering class, 148f.
Gerson, 73.
German mass, 81.
German writers on catechetics, 7
Gift of teaching, 78.
Girl-likes, 35, 36.

Glory in Excelsis, 72.
God's house, 41.
God's Word, 70.
Good angels, 237.
Grace through means, 269.
Graded Sunday school, 19, 28, 71.
Grades of catechumens, 54f.
Gratner, Caspar, 77.
Greek Catholics, 123.
Gregory of Anhalt, 65.
Gregory of Nyssa, 61, 79, 104.
Growth of catechumenate, 52.
Growth of catechumens, 34.

H

Hall, G. Stanley, 145.
Hansmann, 81.
Hate, 220.
Health of catechumens, 24.
Heart appropriation, 184.
Heart religion, 176.
Henry VIII., 111.
Herder, 115.
Heresy, 24, 29, 60.
Hero-worship, 40.
Historical criticism, 82.
History of Apostles' Creed, 233.
History of catechetics, 45ff.
Holding confirmants, 198ff.
Holy Ghost, 243,
Home Bible readings, 175.
Home devotions, 162.
Homiletical study, 5.
Hour of meeting, 158.
Housefather, 83.
Household baptism, 53.
Household instruction, 48, 49.
Horine, Rev. J. W., 8.
Holy day, 216.
Holy kiss, 56.
Human life, 219.
Human nature of Christ, 240.
Hussites, 65.

I

Idolatry, 212.
Illustrations, 14, 141f.
Inattention, 168.
Infant baptism, 64, 271f.
Infant sinfulness, 240.
"Institution of a Christian Man," 111.
Indoctrinated, 27.
Instruction, 17, 56, 58, 62.
  in God's Word, 19.
  in home, 19.
  in synagogue, 45.
  New Testament, 45.
  religious, 26.
  scheme of, 28.
  system of, 29.
Intellectual fitness, 182.
Interest in children, 136.
Interims, the, 71.
Irenæus, 71.
Irreverence, 40f.

J

Jacobs, Dr. H. E., 110, 112.
James, Prof , 145.
Jealousy, 38.
Jewish catechists, 48f.
Jewish instruction, 48.
Johannes Brersy, 76.
Justus Jonas, 76, 90.
Justin Martyr, 56, 71.

K

Kero, 72, 86.
Keeping commandments, 231.
"Kinderlehre," 116.
Kinds of law, 209.
Kingdom of darkness, 257.
Kingdom of God, 256.

Knowledge of catechist, 34, 40, 71, 138.
Knowledge of God, 211f.
Knowledge of human nature, 143.
Knowledge of pupil, 33f, 143.
Kraushold's criticism of catechism, 95.
Krauth, Dr., 91.
Krauth's "Conservative Reformation," 284.

L

Laity, Bible of, 89, 91.
Lang, Johann, 86.
Language of catechist, 140.
Language problem, 30.
Lapse of confirmed, 199f.
Large catechism, 82f, 84, 87, 112.
Later Jewish catechists, 48f.
Last things, 247.
Law, 96.
  definition of, 209.
  didactic use of, 96.
  pedagogical use of, 96.
Lectures on catechetics, 6, 7.
Length of catechisation, 26, 57, 58, 62.
Length of class time, 174.
Lent, 80.
Levites as catechists, 48.
Levitical catechisation, 48.
Library, 6.
Litany, 85.
"Little Bible," 91.
Lord's Prayer, 64, 72, 76, 80, 85, 89, 100, 248f.
Lord's Supper, 55, 56, 80, 87, 104, 283ff.
Loss of confirmed, 199.
Love of children, 135.
Love of teaching, 137.
Loyalty to church, 246.
Lucas, Bishop, 87.
Luther, 78, 79.
  booklets of, 81.
  catechetical works of, 79f.
  estimate of catechism, 89.
  gifts of, 78.
  love of children, 78.
  sermons of, 83.
  visiting churches, 81.
Luther's Catechism, 20, 26, 71, 78f, 115, 241.
  adaptability of, 110.
  a doctrinal system, 98, 99, 100.
  age of, 110.
  American editions, 112.
  arrangement of, 95f, 97.
  as a text-book, 110.
  book, form of, 84f.
  characteristics of, 78, 89f, 101, 103ff.
  circulation of, 110.
  contents of, 85, 89.
  criticisms of, 92, 94f.
  Dinter's criticism of, 92f, 106.
  editions of, 84, 92, 112.
  estimates of, 89ff.
  explanations of, 105, 109, 112.
  friends of, 95.
  growth of, 79.
  history of, 79, 117.
  in America, 117.
  in different languages, 92, 112.
  in England, 111.
  influence for good, 78.
  in Indian language, 112.
  introduction to, 82.
  John Arndt on, 90.
  Justus Jonas on, 90.
  Kraushold's criticism of, 94.
  Krauth, Dr., on, 91.
  Luther's estimate of, 89.
  Lyserius on, 90.
  Matthesius on, 90.
  memorizing of, 112, 113.
  method of, 103.
  Moravians' use of, 116.
  need of, 81.

objections against, 92, 94, 103f, 105.
occasion for writing, 81.
order of, 101f.
paraphrases of, 111.
parts of, 83, 85, 88, 91, 99.
preface to, 84.
return to, 115.
Seiss, Dr., on, 91.
Socratic method of, 103.
sources of, 86.
story of, 86.
tests of, 110f.
translations of, 92, 112.
value of, 103.
Lutherana inedita, 83.
Lutherans, 28.
Lutheran Church, 30, 32.
Lutheran creeds, 233.
Lutheran movement in England, 112.
Luther League, 28, 202.
"Lutheran Pastor," 132.
Lyserius, 90.

M

Management of class, 35.
Mannerisms, 40.
Marriage, 224.
Married life, 223f.
Masonic oath, 215.
Mass-baptism, 63.
Matthesius, 90.
Mayence, Council of, 65.
Meaning of confirmation, 123f.
Means of grace, 244, 269.
Meeting place of class, 158.
Melanchthon, 76.
Members of class, 148.
Memorizing, 176, 183, 234.
Memory age, 40.
Memory work, 183.
Mental assent, 236.
Mental growth of catechumen, 35.
Mind, the, 18, 22.
Minister's activities, 5.
Ministry, 35, 39.
Ministry of mercy, 39.
Missionary catechumenate, 52.
Missionary work, 45.
Mode of baptism, 272.
Moral law, 209.
Moravians, 116.
Mortal sins, 72.
Mosheim, 115.
Mother as teacher, 18.
Muhlenberg, 117.
Murder, 219.

N

Names of Lord, 239.
Natural depravity, 240.
Natural law, 209.
Nature of baptism, 270.
Nature of God, 235.
Nature of love, 213.
Neal, John, 24.
Neglected children, 149.
Need of prayer, 252.
Newly confirmed, 198.
New man, the, 276.
"New Measurism," 119.
New Testament instruction, 49.
churches, 45.
catechists, 49.
Nicolas Rusz, 75.
Ninth commandment, 228f.
Non-Lutheran churches, 31.
Notker, 73.
"Nuremberg Kinderpredigten," 113.

O

Office of catechist, 17ff.
Offices of Christ, 239.
Old Adam, 275.
Operation of Holy Ghost, 244, 245.

Opsopus, 87.
Order in class, 159, 161, 174ff.
Origen, 59, 61.
Ottfried, 76, 79, 86.
Over-organization, 200.

P

Palmer, 87.
Pantaenus, 59.
Parental interest, 151, 173.
Parents, 18, 152, 218.
Parish schools, 73.
Pastor, 5, 6, 33, 34.
Pastoral theology, 6.
Pastoral visiting, 203.
Patience, 39, 41.
Patience of catechist, 39, 41.
Patriarchal age, 47.
Patriarchal instruction, 47.
Paul, 34.
"Pauper Rusticus," 74.
Pedagogics, 33, 146.
Penetentes, 55.
Pennsylvania Ministerium, 117.
Perjury, 214.
Personal devil, 236.
Personal influence, 187.
Pestallozzi, 115.
Petitions of Lord's Prayer, 251ff.
Physical changes, 36.
Physical weakness, 34.
Pia desideria, 6.
Piety, 73.
Pietism, 113.
Pietists, 125.
Pittsburgh, 27.
Place of meeting, 154, 158.
Pleasure of catechisation, 163.
Pontoppidan's catechism, 157.
Post-apostolic church, 54ff.
Prayer, 162, 248, 249.
Prayer in class, 159.
Preparation of catechist, 162, 165.
Preparation of catechumens, 151.
Pre-Reformation sects, 74.
Presbyter, 59.
Preservation, 237.
Private confession, 280.
Private instruction, 155.
Private prayer, 251.
Private study, 46.
Promise of confirmation, 149f.
Proselyte baptism, 48.
Proselytes, 45, 48.
Prospective catechists, 8.
Psychology, 35f, 40.
Public examination, 190f.
Purity, 222.
Purpose of catechist, 22, 162f.
Pythagoras, 103.

Q

Qualifications of catechist, 134ff.
  interest in children, 136.
  knowledge of, 138.
  love, 135.
  love of children, 134.
  love of teaching, 137.
  must know Bible, 138.
  must know catechism, 139.
  must know doctrine, 139.
  must know environment of pupil, 141.
  must know facts, 139.
  must know how to illustrate, 141.
  must know sin, 144.
Questioning method, 103ff, 108, 167.
Questioning period, 39.
Questions, 107f.
Quitman's catechism, 119.

R

Rambach, 109
Rationalism, 114, 117.
Reading course, 28.

Reading prayers, 252.
Real presence, 284.
Reasoning power, 39.
Reception for members, 205.
Recess, 35.
Record of confirmed, 205.
Redeemer, 239f.
Redemption, 241f.
Redepenning, 59.
Reformation, 78.
Religious instruction, 26, 46f, 48, 81, 114.
Religious literature, 26.
Repentance, 275.
Repentance, teaching of, 39, 81.
Responsibility of catechist, 23.
Restlessness of catechumens, 35.
Results of catechisation, 29f.
Reu, Professor, 97, 99, 106.
Revivalism, 119.
Reproof, 39.
Revealed truth, 170.
Reviews, 165f, 178f.
Rite of confirmation, 123.
Roll-call, 160, 165.
Roman Catholic catechisms, 75, 76.
Romanizing views of confirmation, 126.
Rufinus, 71.

S

Sacramental Word, 245.
Sacraments, 72, 88, 90, 269ff.
Satan, 236.
Savonarola, 75.
Saxon articles, 124.
Scandinavians, 27.
School for catechists, 59.
Schultze, 73, 92.
Second commandment, 37.
Secret lodge, 210.
Secret society, 215.
Seelsorger, 5, 6, 134.
Seiss, Dr., 91, 271.
Seminary, 5, 27.
"Separated Life, The," 239.
Seventh commandment, 224f.
Seven sacraments, 270.
Sextons, 83.
Sexual change, 36.
Shortening catechumenate, 63.
Sign of the cross, 123.
Sin, 230f, 240f.
Singing in class, 154, 159.
Sin in child, 144f.
Sixth commandment, 221.
Smart answers, 171.
Socialistic theories, 225.
Socrates, 33, 103, 115, 169.
Socratic method, 73, 103, 104, 115, 169.
Socratic review, 178f.
Soul, the, 237.
Soul curate, 6.
Soul murder, 220.
Sound doctrine, 255.
Spener, 113, 125.
Spener's catechism, 113.
Spiritual nature, 18.
Spiritual teacher, 18.
Sponsors, 126.
Springer, Charles, 117.
State religion, 62.
Steinmeier, 93.
Study of catechumens, 33, 152.
Stump, Rev. J., 106.
Suicide, 219.
Sunday school, 19, 28, 37, 117, 202.
Superiors, 218.
Swearing, 214.
Synod of Mantua, 65.
Synagogue catechisation, 48.
Synagogue instruction, 48, 49, 54.

T

Table prayers, 260.
Table of duties, 75, 85.

Table of law, 210.
"Tauf buchlein," 85.
Teacher, 69.
Teaching, 137.
Teaching of Jesus, 45.
Temper of catechist, 35.
Temptation, 263.
Ten commandments, 72, 74, 89, 100, 209f, 210.
Tertullian, 58, 71.
Tests for confirmation, 182ft.
Tetrapolitan Confession, 127.
Text-book for catechist, 69ff.
Thanksgiving, 260.
Theft, 226.
"The Bishop's Book," 111.
"The Catechist's Handbook," 8.
The Lord's Day, 217.
"The Lutheran Pastor," 270.
Theological seminary, 5, 27, 146.
The power of the keys, 85.
Third article of creed, 243.
Third commandment, 216f.
Trabert's catechism, 157.
Treatise on catechetics, 61.
Trinity, 234.
Trust, 213.
Truth, 70f.
Truthfulness, 227.

U.

Understanding of catechumen, 183.
University of Jena, 83.
University of Wittenberg, 80.
Upheaval of youth, 36.
Urbanus Rhegius, 75.
Use of Apostles' Creed, 233.
Uses of the law, 209, 255.

V

Vicarious atonement, 241.
Views on confirmation, 124, 127, 131.
Vilmar, 127
Visitation of churches, 81.
Vocation of catechumens, 39.

W

Waldenses, 65, 74.
Wall-tablets, 84.
War, 220.
Whispering in class, 159.
Whitteker, Dr., 239, 271.
Wiclifites, 74, 75.
Will, 185.
Word of God, 245, 249.
Work for confirmed, 202.
Work of Holy Ghost, 244.

Y

Youth, 36ff.

Z

Zezschwitz, 58, 96, 98.
Zinzendorf, 112, 242.
Zwinglian teachings, 100.

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